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THE

MISSIONARY HERALD.

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THE receipts for the first two months of the financial year are $78,712.09. (From donations, $49,795.83; from legacies, $28,916.26.) This is an increase over the amount received during the corresponding period of the preceding year of about $34,000, a gain on donations of about $12,000, and on legacies of about $22,000. Let earnest prayers ascend that during the entire year there may be a large increase of contributions, and let all who thus pray help, to the utmost of their ability, to answer their own prayers. Such is the growth of the work abroad, and so great is the success with which God is crowning it, that there is an imperative call from the missions for at least $50,000 more than can be prudently appropriated by the Committee unless special offerings shall be made or pledged toward these additional appropriations needed. We are confident in the expectation that such offerings will soon be pledged from many persons whose hearts overflow with thanksgiving to God.

WE hope that the American Board Almanac for 1888 will be ready by December 1. The almanac has proved a greater success than was anticipated, and it is highly prized by large numbers of the friends of missions. The editor of the English *Friend of Missions* writes of it as "by far the best missionary almanac out." No pains will be spared to make the issue of the coming year equal or superior to its predecessors. Will not some friend in each church see to it that some person, perhaps a bright boy or girl, offers for sale throughout the parish this inexpensive and attractive almanac? It will be furnished by the quantity at such rates that it can be sold at a fair profit.

LET no one think that since we do not dwell in this issue on the distress from famine in Central Turkey that the cloud is lifting. Such is by no means the case. The government is acting very strangely in the matter, doing nothing whatever in many places. Mr. Montgomery and Mr. Peet report that the approach of winter will bring increased suffering, and that the demand for aid will soon be greater than ever.

OUR missionaries at several stations in the Turkish Empire have been much refreshed and helped by a visit which they have enjoyed from two Massachusetts clergymen, Rev. Daniel March, D.D., of Woburn, and Rev. E. G. Porter, of Lexington. These brethren have brought cheer to the missionary homes and have awakened much interest among the native Christian communities with which they have mingled.

It is not necessary that we should do more than simply call the attention of our readers to the communication from Rev. Dr. R. S. Storrs, given in full in this number of the *Herald*. In accepting the Presidency of the Board, to which he was elected at the last Annual Meeting, Dr. Storrs presents his views on several points of deep interest to the constituents of the Board and to all friends of missions. We are confident that there will be on all sides the heartiest commendation of the spirit and aim of the communication, and we hope that the great body of Christians who have heretofore worked in harmony through the American Board will agree that there is here set forth a basis on which they can cheerfully coöperate in the further prosecution of foreign missions.

We have no further news this month from Micronesia or from the Philippine Islands, save the confirmation of the report that martial law has been proclaimed throughout the Caroline Islands by the governor-general at Manila. We had hoped to receive letters from Mr. Doane and the other missionaries on Ponape, forwarded by the Spanish steamers plying between the Caroline and Philippine Islands, but for some reason no mail has ever reached us by that line. In our ignorance as to what may have transpired at Ponape we can only urge our friends to remember the mission before Him who knows all and can do all needful things for his servants.

Since the above paragraph was in type, a letter has been received from Dr. J. D. Davis, of Japan, dated Kyoto, October 14, giving a brief account received there, by way of Shanghai, concerning affairs at Ponape. This is the report: "The governor, who had outraged the natives beyond endurance, heard that a plot was formed among the natives and he sent out twenty scouts to learn about it, and all but one of them were killed by the natives. They [the Spaniards] then sent the women and non-combatants on board the food-ship which was left in the harbor, and prepared to defend the governor's residence, but they were overpowered and every man killed, the governor pierced by several bullets. The steamer which brought Mr. Doane back was surprised to find the governor's residence razed to the ground, and no Spaniards left but the few on the ship, and it immediately started to bring forward a squadron for revenge. We have no intimation as yet whether Mr. Doane was left on the island or not, or what was the condition of the other missionaries. Oh, the fearful revenge that will be wreaked there! We can only pray and wait. They took away the only man that could have restrained the natives when they were lashed to fury, and have reaped the whirlwind."

A brief reference was made in the *Herald* for October and again in November to a threatened famine in the Jebul Toor district. Later reports show that the famine is a fearful reality, and that the distress is much wider than was at first supposed. Dr. Barnum says that the region desolated by the locusts is not less than ten thousand square miles, embracing a good share of Koordistan and Northern Mesopotamia. A letter just received from Mr. Gates, of Mardin, dated October 1, says: "From Sert to Mardin, and from below Jezireh to the neighborhood of Diarbekir, the crops were all destroyed. In all this region only the plain below Mardin escaped. The wheat, barley,

cotton, tobacco, lentils, were almost entirely destroyed. In some places the people secured a very small portion of their crop of wheat, but for the most part everything was destroyed. In many places, as in Kulleth, Arnas, Bati, and some others, the vineyards were also destroyed. The only dependence of the people of the mountains is their millet crop. The people are leaving their homes in quest of food. Last night a large company passed Mardin from Azakh. They have left their houses and lands and gone north in the hope of saving themselves from starvation. I am afraid that when winter sets in many will starve. This is now the third year that the locusts have worked desolation. The people have nothing left in their houses, and there is such a stagnation of trade that there is no employment for the poor. We have received two hundred and fifty liras from Constantinople, but it will be wholly inadequate to meet the need." In forwarding this extract from the letter of Mr. Gates, Dr. Barnum adds: "Letters from Harpoot, one hundred or one hundred and fifty miles from this famine-stricken district, say that the price of grain is already nearly twice as great as it was last year, although there is no transportation except on the backs of animals. In Van the price of grain is three or four times as great as it was last year. The call from Cilicia has been generously responded to. I believe the need in Mesopotamia is not less, while from its position, so far in the interior, it is far more difficult to relieve. Whatever is done should be done quickly."

THERE are frequent calls from abroad for small communion services such as churches in this land are often ready to give away when they secure new plate for their own use. Just now a call comes from the little evangelical church at the Dardanelles, in Turkey. If any church will send to the Mission Rooms such second-hand sets they will be gratefully received.

THE famine of which we have been obliged to say much in connection with Central and Eastern Turkey has extended into Persia. Dr. Shedd writes to *The Church at Home and Abroad* that not only locusts, but a kind of Hessian fly, have destroyed the grain in many sections; and that the prices for food have gone up fearfully. The outlook in Persia, as in Turkey, is very sad.

IN connection with the drought and famine in Turkey some instances are reported of the extraordinary superstitions prevailing among the people of that region. One of our missionaries reports that in "several villages north of Cesarea, the government has ordered all the cocks killed because Satan uses a certain feather under their right wings in preparing a potion to keep off rain. In Talas, too, the government has imprisoned a man for shaping something like a cradle out of dough, and rocking it day and night (even hiring a man to help him, they say), in order to prevent rain, as he had wheat to sell and wished the price to rise. In Sivas an Armenian has been imprisoned for throwing a loaf of bread tied up with a string into a mosque, as this, too, is said to avert rain." In reporting these cases the missionary says: "Ah, poor Turkey! what suffering there will be this winter!" She might well have added, were she referring to spiritual rather than to temporal matters, what suffering there will be in all coming generations until the gospel scatters such dark superstitions!

Reference has recently been made to the statement of Sir Charles U. Aitchison, Lieutenant-Governor of the Punjab, that any one who has "no faith in the work of missionaries in India must be either ignorant of facts or under the influence of very blinding prejudice." A further quotation may well be made from the utterances of this distinguished official of India. He gives this striking testimony: "Missionary teaching and Christian literature are leavening native opinion, especially among the Hindus, in a way and to an extent quite startling to those who take a little personal trouble to investigate the facts. Out of many examples I could give, take one I know of — one of the ruling princes of India, who probably never saw or spoke to a Christian missionary in his life. After a long talk with me on religious matters, he told me himself that he reads the Sanskrit translation of our Bible and prays to Jesus Christ every day for the pardon of his sins. It is not too much to say that the whole Brahmo movement, which takes a lead in all social and moral reforms in India, and which, although decidedly un-Christian, pays to Christianity the sincere flattery of imitation, is the direct product of missionary teaching."

In connection with the foregoing testimonial from an East Indian official, it is pleasant to read the testimony of our American Minister to China, Col. Charles Denby, who in May last wrote from Peking to Dr. Ellinwood, Secretary of the Presbyterian Board, as follows: "I have made it my business to visit every mission in the open ports of China. This inspection has satisfied me that the missionaries deserve all possible respect, encouragement, and consideration. I find no fault with them except excessive zeal. Civilization owes them a vast debt. They have been the educators, physicians, and almoners of the Chinese. All over China they have schools, colleges, and hospitals. They are the early and only translators, interpreters, and writers of Chinese. To them we owe our dictionaries, histories, and translations of Chinese works. They have scattered the Bible broadcast, and have prepared many schoolbooks in Chinese. Commerce and civilization follow where these unselfish pioneers have blazed the way. Leaving all religious questions out of consideration, humanity must honor a class which, for no pay, or very inadequate pay, devotes itself to charity and philanthropy."

We are glad to receive the prospectus of the *Missionary Review of the World*, a monthly magazine to be published by Funk and Wagnalls of New York, commencing in January, 1888. The editors are to be Rev. Dr. J. M. Sherwood and Rev. Dr. Arthur T. Pierson, names well known in literary and missionary circles. The magazine is to be devoted to the interests of Christian missions throughout the world. While undenominational, it desires to be in heartiest sympathy with all missionary organizations. The editors emphasize their purpose to present reliable statistics of missionary work the world over. We have long felt that there is ample room for such a missionary periodical as this promises to be, and we trust that it will prove a valuable aid to those who would take the broadest view of the progress of the kingdom of God in this missionary age of the world. Our best wishes are extended to the new enterprise. The magazine is to be of about eighty pages monthly, and will be issued at the subscription price of $2.50 per year.

We deeply regret to learn of the death of Mrs. Constantine, of Smyrna, wife of Rev. Dr. George Constantine, who died at Smyrna, October 15. Mrs. Constantine was an American lady, of superior qualities of mind and heart, who efficiently aided her husband in the large and successful work undertaken at Smyrna in behalf of the Greeks. Her death is a sad loss not merely to her husband and home, but to mission work in Smyrna.

The elections in the Hawaiian Islands, under the new constitution, have resulted in an emphatic rebuke of the late corrupt government. No person in any way associated with that government has been supported at the polls. The reform movement having been ratified with practical unanimity on the part of the people, the new government may be regarded as firmly established, and we look for a better state of things at the islands.

Among the distinguished East Indians who came to England as representatives of that portion of the British Empire, at the Queen's Jubilee, were the Prince and Princess of Kapurthala, one of the semi-independent states adjoining the Punjab. This man and his wife are earnest Christians, having sacrificed much to take a stand as disciples of Christ. The *kanwar*, or prince, made a remarkable address before the committee of the Church Missionary Society, in which he expressed his deep sense of indebtedness to Christian missionaries and gave emphatic testimony to the value of their labors. He affirmed that notwithstanding all that has been done for India by the great statesmen, such as Lords Dalhousie, Canning, Lawrence, Ripon, and others, it is to such men as Marshman, Carey, and Duff that India owes most. "There are many who put the question, What good are missionaries doing in India? I say, without any hesitation, that had it not been for the knowledge that has been imparted by these humble, unpretending men, not English laws and English science, no! nor British arms, would have effected such changes in the social condition of India as is evident to all observing men in these days!" The prince referred to his own struggles in forsaking the religion of his ancestors, and of the fact that the missionaries must always wound the feelings of the people in the very act of showing them that their ancestral faith "is a great imposture, and must almost be blotted out and forgotten to admit the simple doctrine of faith in Christ." Though he admits that the opposition to Christianity is now greater than ever, he believes that the various societies, like the Brahmo-Somaj, the Arya-Somaj, and others, will help to break the chains of caste and superstition, and that Christianity will in the end prevail.

Arrangements are now making for a General Missionary Conference to be held in London from the tenth to the twentieth of June next. It will then be ten years since the Mildmay Conference met, and the progress in missionary work within this decade has been such that another conference seems eminently desirable. Forty-eight British societies engaged in foreign missions have joined in the movement, leaving only the Society for the Propagation of Christian Knowledge and the Society for the Propagation of the Gospel unrepresented. It is hoped that our American societies will be represented at this important conference, which can hardly fail to have direct bearings upon the progress of the kingdom of God in the coming years.

It is a noteworthy fact that some young men connected with the Syrian Protestant College at Beirut have offered themselves for missionary service in Africa. Their knowledge of the Arabic language will greatly facilitate the work of these men, should they go to Central Africa. Dr. Jessup has written to the English Church Missionary Society in reference to the employment of these graduates, who seem actuated by a true spirit of devotion in their wish to live and die for the people of the Dark Continent. It would be an interesting fact if these Arabic young men should undertake labors in those sections of Africa where Arab slave-traders have done so much harm.

During the month of October the English Church Missionary Society held a number of remarkable public meetings in London. At a "Valedictory Dismissal" thirty missionaries were present; although forty-seven have left England this autumn, while during the year 1887 no less than one hundred and eight persons had departed for work at Church Missionary stations. The special "Missioners," as they are called, eight English clergymen and laymen, to whom we have heretofore referred as going to India, to visit all the stations of the Society for the purpose of seeking a new spiritual quickening, were dismissed with prayer at a great assembly held October 13, and sailed for India on the twentieth. The Rev. Mr. Wigram, Secretary of the Church Missionary Society, who, with his son, has just completed a missionary tour of the world, visiting Asia Minor, India, China, Japan, and Northwestern America, has reached London, and has begun a series of meetings in the great cities of England, giving a report to crowded assemblies of the progress of the kingdom of God in various parts of the world. We rejoice at being able to chronicle such a stirring movement in connection with the home work of the Church Missionary Society.

The Greek work in Smyrna is meeting with much opposition from officials and others. On the first Sunday of October, after a service held at the Hall with closed doors, Dr. Constantine was ordered to go before the chief of police. He refused to go on the Sabbath. On calling the next day, with Mr. Bartlett, the official peremptorily ordered the Hall to be closed. No explanations were offered and the order was made unconditional. As Dr. Constantine is an American citizen, the matter will come before the American consul. Whatever the issue, it is clear that the Greeks are much stirred up in the city of Smyrna.

We cannot believe that our government will adhere to the strange ruling of one of its departments, by which the use of the native languages in the Indian schools in this country is prohibited. To require the teaching of English in these schools is eminently proper; but to forbid the use of the languages of the people is something worse than a mistake. Every one knows that the most effective work for the civilization of the Indians has been done in the Christian schools established by missionary boards. To forbid the reading of the Bible and prayer in the Dakota language in the schools established among that tribe, is a step that ought never to have been taken, and which, now that it has been taken, ought instantly to be retraced.

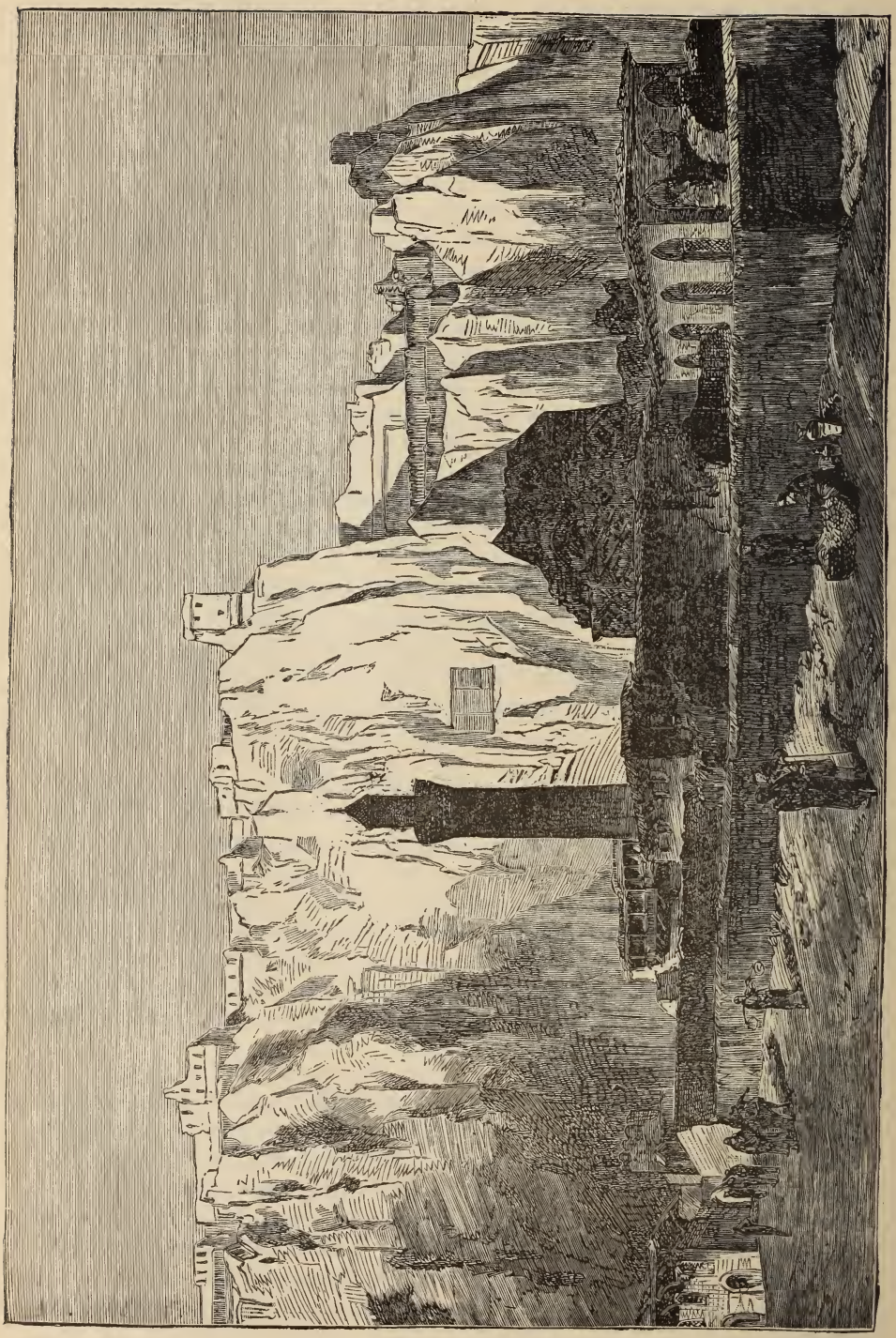
In a recent number we referred to the presence of Mormon missionaries in Constantinople. At the latest date from that city only one remained, and he was meeting with no success in winning converts. The distinctive features of Mormonism can be practised in Turkey without the necessity of going to Utah.

We rejoice to hear that Rev. Dr. Jacob Chamberlain, prior to his return to India, secured the fifty thousand dollars he was seeking for the establishment of a Theological Seminary in the Arcot Mission. It is pleasant to be able to chronicle such a gift for Christian education on mission ground. Institutions similar to this are greatly needed at many central points in mission fields, and they might be established with a comparatively small sum of money. When we hear of the hundreds of thousands, and even millions, of dollars given for educational institutions in our own land, already filled with colleges and seminaries, we wish it were possible to secure even a tithe of these sums for the planting of Christian institutions in lands that are almost wholly unsupplied.

No one who seeks the reign of the Prince of Peace upon earth can fail to be profoundly interested in the coming of the deputation of thirteen members of the British Parliament, bearing to the President of the United States a memorial signed by two hundred and thirty-two members of the House of Commons, and endorsed by at least fifty peers of the realm, in favor of a treaty between Great Britain and the United States, binding these nations to the settlement by arbitration of all questions which cannot be settled by the usual methods of diplomacy. This olive-branch of peace over a world that has been cursed with wars is a most hopeful sign. We join with others in welcoming these messengers of peace to our shores.

The American Presbyterian Board is protesting strongly, and with much reason, against the interference of the English ritualists with their successful mission work in Persia. These ritualists, apparently under the patronage of the Archbishop of Canterbury, have planted their men not in places as yet unreached by any Christian influence, but close by the side of those who are carrying forward a successful work, and where collisions must inevitably occur. They have allied themselves with two notoriously corrupt Nestorian bishops who are pronounced by all parties as deserving of deprivation from their office. This utter disregard of the just principles of missionary comity deserves the severest condemnation of all respectable, not to say Christian, people.

"Is it treating us *fairly* to so disregard us, as the representatives of the churches abroad, in not looking to us for testimonials?" So writes a missionary in reference to the aid given by several churches in the United States to a young man, a native of Turkey, who was not endorsed by the mission, and who has since returned to his native country not to preach the gospel, but to be an absolute hindrance to evangelical work. Christians in America certainly ought to remember that it is more than unwise, it may be absolutely unjust and cruel, to support persons from other lands who are not vouched for by responsible parties.



A PORTION OF THE ROCK AND CASTLE OF VAN, EASTERN TURKEY.

VAN, EASTERN TURKEY.

BY REV. HERMAN N. BARNUM, D.D., OF HARPOOT.

ARMENIAN tradition ascribes the founding of the city of Van to Semiramis, who was said to have made it her summer residence. In the old Armenian books it is called Shemiramagerd, the city of Semiramis. The district itself is supposed to be the Togarmah of Scripture. The most striking physical characteristic of the place is the singular rock which rises perpendicularly out of the plain to the height of three hundred feet, and which is more than half a mile in length from east to west. Only a portion of it is seen in the accompanying picture, the side facing the south. The smooth place on the face of the rock, to the right of the minaret in the picture, is one of the many cuneiform inscriptions which are found in different places about Van. The summit is crowned by a castle, which is still used as a fortification. Several large chambers have been cut out of the solid rock. The view from the top is very striking. As you stand facing the south, you look down upon the flat-roofed houses compactly crowded within the walled city. Only a few of them are seen in the picture. To your right lies the beautiful lake, nestling among the mountains and extending some seventy-five or eighty miles to the west. It has no outlet. The sailboats which ply upon it bring a large proportion of the supplies of the city. In the opposite direction, to the distance of about four miles, stretch the "gardens," as they are called. The best houses are among these gardens, and about half the population lives here. The streets of the city itself, like those of all Oriental towns, are narrow and crooked and, for the most part, impassable to carriages; but among the gardens they are broad and lined with trees, like a New England village, and a few wagons and carriages are kept busily at work among them.

The population of Van is supposed to be about forty thousand, of whom three fourths are Armenians. Although it has a larger Armenian population than any other city, it was the last to be occupied as a station. The Armenian "national" sentiment is stronger here than anywhere else; hence many of the people, especially the ecclesiastics, did not look with favor upon the coming of missionaries among them, and the opposition which was encountered at Constantinople in the early days of the mission was repeated, in its way, in Van. The work was begun fifteen years ago. The missionary residences are in the gardens, three miles east of the castle rock, upon a plateau, thus lifting them above the malaria which abounds in the city and which is found to some extent in the gardens. Foreigners could not live in the city with safety to health. The population is so widely scattered that two places of worship have been found necessary, — one in the city and one in the gardens, — although a single church organization embraces all who belong to the church from these two congregations. The truth is becoming widely known, and Protestantism is winning the respect of all classes, although the number of those who are ready to encounter the reproach of separating from the old church, and of being called traitors to their nation, is not large.

Reports received during the past year from the two missionary high schools in Van, male and female, have shown a most interesting and gratifying progress. In few places have the Armenians themselves done more for education than in this place. They have large schools for boys and girls, and the "national" spirit in them is intensified. Of course they would not welcome schools which seemed, in some sense, rivals of their own. But the Armenian schools, through their teachers and through the large numbers of young men who go to Constantinople, are becoming sadly tinctured with French infidelity, and schools of a thoroughly evangelical character are needed to counteract this influence, besides doing the work which such schools are always expected to do in mission fields.

These schools were put upon their present basis five years ago. The Protestants are few, so the schools began with a mere handful of pupils in each. As the numbers increased opposition increased, and the pupils were constantly changing. Some of the first families in Van soon saw the great difference between these schools and their own, and gave them the preference, — in part, because of the moral and religious training which was given, — although they were publicly denounced by their bishop for deserting their own schools. The Bible is not simply read every day; it is a daily textbook and is studied.

The number of pupils during the past year was about one hundred in each school. The examinations were held the last of July and lasted four days. Four boys and five girls received diplomas. All of these girls and some of the boys were hopeful Christians. The examinations were said to be "the best ever held." The governor-general of the province honored the last day of the girls' examination with his presence, and read an address expressing his thanks for what was done for the education of his people. "He came quietly, nearly unattended, in just the way that was most thoroughly acceptable."

These schools have been pervaded during the past year by a delightful religious influence, and several of the pupils in each, from Armenian families, give good hope that they have been born again and that they will bless their homes with the new spiritual life which they have received.

THE LETTER OF REV. DR. R. S. STORRS, ACCEPTING THE PRESIDENCY OF THE AMERICAN BOARD.

Brooklyn, N. Y., October 31, 1887.

To the Vice-President, the Secretaries, and the Prudential Committee of the American Board: —

Dear Brethren in Christ: — When the Corporate Members of the American Board did me the honor, at their recent Annual Meeting, to elect me President of that great institution, I received permission to reserve my answer to the generous invitation till I should have had time for further thought, with consultation of others, and with prayer for God's guidance. Having taken such time, having sought advice and Divine direction, and having given to the matter my most serious reflection, I have reached a decision which on the whole my

judgment approves, and which I desire, as instructed by the Board, to communicate to you.

You are no doubt aware that the proposal to entrust to me this distinguished and responsible office had encountered in my mind, from the first, an extreme unwillingness to assume either its dignities or its duties. Personal reasons, of an almost controlling force, had combined with public considerations to impress me with the conviction that in no event ought I to consent to occupy the place; and if I had felt at liberty, when meeting the Board after the election, to follow strictly the counsel of my judgment and the impulse of my inclination, I should at once have declined the office, and released myself from further self-questioning on the subject. But the urgent representations of friends had so far affected me, it appeared so plainly possible that after the Board, without reference to my wishes, had by a commanding majority expressed its decided judgment and will I might find my preferences yielding before them, and it was so obviously impossible to elect another President, when some were already leaving the city, and when the brief session of the following morning must undoubtedly be otherwise occupied, that I could only ask to have the matter postponed for deliberate review, for the light with which a leisurely reflection sometimes corrects an immediate judgment, and for that highest instruction which comes commonly as an increasing dawn rather than as a sudden sun-burst banishing clouds. I was the more ready for this as thus would be left at the head of the Board, during the interval, the honored Vice-President, in whom all confide, who had been specially associated with neither side in the recent exciting discussions, and for whose patient and impartial spirit, under peculiarly trying circumstances, I had conceived, in company with others, the highest respect.

The subject was therefore left in my hands by the permission of the Board — a permission which deserved, if in the haste of the moment it did not receive, my immediate acknowledgment; and I have since sought, with anxious care and an earnest desire to be directed from above, to ascertain the path of personal duty. As to the bearing of the question upon myself, my duties at home and my local opportunities, with some cherished plans for future work, I have counseled with those in whose wisdom and friendship I confide and to whose judgment I have yielded. In its bearing upon the prosperity of the cause which we all have at heart, I have sought the silent direction of Him on whose intimate guidance we may surely depend. And after many doubts, and some perhaps impatient struggles in the contrary direction, I am brought to the decision to accept the office for the current year, leaving to the future the care of its own.

I might perhaps here leave the matter, and say nothing further of any thoughts which have occurred to me concerning the possible, or even the probable, future course of the Board on the questions claiming its attention. But all will see that the position in which I have been put by the suffrages of my brethren has made some outlook over the future indispensable to me. It was only in the hope that some way might appear in which we all could walk together, that I consented to review the question which had appeared already decided. It is with the hope that the general views which commend themselves to me may find a response in the judgment of others that I now accept the office. It can hardly, therefore,

seem improper that I should sketch, even with a certain particularity, what appears to me the course of fairness and of wisdom in the conduct of the matters committed to us, while of course I have not the right, and if possible have still less the desire, to impose my judgment upon anybody else. I should not express these convictions at all, certainly at this time, except for a sense of just obligation to those who are interested, in common with myself, in the work which the Master has put into our hands.

The particular questions which have very largely engrossed attention at our last two meetings appear to me to be practically settled, so far as we are concerned, certainly for a considerable time. The Board has decided, by a majority so large that further opposition to the decision is not likely to be made, that it will entrust hereafter, as heretofore, to its permanent Committee the entire preliminary examination of candidates seeking to be sent under its appointment and at its charges on missionary service; and that this Committee is not to be concluded by the opinions of improvised councils when investigating the theological fitness of such candidates for a remote and protracted service, in small missions or at solitary stations, in the midst of influences foreign to the gospel and commonly fiercely hostile toward it. In other words, the Board recognizes, as I think wisely, its indivisible responsibility to all the churches and all the persons contributing to its funds for the soundness in the faith of those whom in their name it commissions; while it recognizes also the sharp differences between a ministry pursued amid the searching publicity of Christian communities, with the cordial assistances of experienced believers, and a ministry prosecuted at the distance, amid the resistances, and under the obscuring penumbra of heathen societies. Therefore it has decisively resolved to continue to do its widely extended and critical work by the methods which long experience has justified; and it is in the highest degree unlikely to reverse that decision.

Concerning this, accordingly, we need take no further present thought.

The Board has also determined, by a majority of nearly five sevenths, at the largest meeting of its Corporate Members ever convened, and at a meeting happily held in the midst of communities giving an active and eloquent support to the challenging opinion, that the theory of a probation after death, offering opportunities beyond the grave to attain by repentance eternal life, is at any rate not a constituent part of the gospel of Christ, that it has no authority from the Master to show, and that it therefore ought not to become, directly or indirectly, an element in the message which a society in the past and in the present consecrated to Him sends to mankind. Many, no doubt, go further than this, and believe the theory not only foreign to the gospel, but in its various roots and relations, and in the germinant forces which it holds, inimical to that, and dangerous to the souls of men. To their minds it presents itself as closely intertwined with a recent and confident speculative system which they thoroughly distrust, which seems to contradict fundamental convictions, and to which they are energetically opposed. But all opponents of the theory reach at least the line before indicated; and it is not needful to go further than that to understand and accept the late action of the Board. After full discussion, against all influences seeking to divert it or to detain it, it has explicitly

reaffirmed, with added emphasis, the instructions before given to its Committee, enjoining them to be specially cautious in regard to this theory in their approval of future candidates.

It seems to me, then, too evident for argument that this question also must be regarded as practically retired from further debate at our annual sessions, certainly for years to come. It has been conclusively remitted to that general and legitimate outside debate which never ceases, in books, essays, articles, sermons, in church conferences and local associations; and only when, through such debate, the convictions and the feeling of men have widely been changed, will it have the just privilege of appearing again upon our platform. At least, this appears the natural course for events to follow; and I cannot doubt that fair-minded men, whatever may have been their previous preference, will generally assent to it. Nothing could be more conspicuously absurd than to expect the Board in its corporate action to authorize a theory which most of its members thus far believe to be only an attractive but a delusive human speculation, with no basis in the Scriptures, and forming no part of that Divine message which came to our fathers, and has come to us, from the bleeding and kingly hands of Christ. Nothing, either, is likely to be gained, except irritating debate and annoying defeat, by presenting the theory again and again for an acceptance which has twice been refused, so long as men's minds continue what they have been. Nor will any change be wrought in those minds by a withholding of funds from the common treasury, if that should unhappily come to pass. If the question were one of more or less expedient measures, that might have an effect. Since it is a question of conscientious conviction, on matters of very grave import, any actual or contemplated diminution of gifts can only involve a tightening but a temporary financial perplexity, with perhaps added restrictions on those in the field, and added efforts for their relief in quarters where the friendly spirit remains unaffected. It is obvious, also, that any painful pinching of the treasury of the Board, on account of action which the large majority of its members have felt in duty constrained to take, may easily leave behind it alienation and prejudice which it will take years to remove. The Christian wisdom of all concerned in the recent discussions will certainly discern this practical risk.

If anything, then, is further to be done toward introducing the new speculation into our counsels, it must be done by changing the present convictions of men as to its scriptural soundness and value; and this is to be accomplished, if at all, not on the limited and transitory stage prepared for our business, and preoccupied with it, but in the general forum of public discussion, where liberty is unhindered for free and large interchange of careful and elaborated thought. There is the sphere, not in our brief and crowded sessions, for discriminating inquiry, for thorough analysis, systematic research, deliberate and exact definition. The advocates of the new theory must be eager for this ampler and more fitting arena precisely in proportion to their confidence in it; while the opponents of it will not fear the result, or, if they do, must prepare beforehand to adjust themselves to it. Time, no doubt, often brings great changes. Reflection and study are slow in process, but are frequently effective in modifying opinion. "He that

believeth shall not make haste." The questions of eschatology, vast as they are, wide in their relations, intensely attractive to many minds, are sure to be discussed in years to come, perhaps more largely and more profoundly than they have been hitherto. Congregational scholars and divines will take, no doubt, a distinguished part in such discussions; and it may be that in their final result the new opinion is to gain such a power as it has not yet secured; or it may be, on the other hand, as many anticipate, that it will disappear, except from individual minds, and that to the general devout thought of the earnest missionary Church it will resolve itself into the baseless fabric of a dream.

A society like the Board, constantly responsible to great Christian constituencies, and properly controlled by their determinate judgment and will, must recognize in the end whatever results are thus attained, and adapt to them its subsequent course. But its very function, as an executive body for accomplishing a particular immediate work, requires it cautiously to follow, not aggressively to lead, in such discussions; while it plainly forbids it also, with imperative precept, to anticipate in its proclaimed doctrine conclusions which the majority of its members and of their churches do not accept. Its present business, therefore, remains, as I conceive, what it always has been: to distribute the gospel as still understood by the controlling consent of its members, and as substantially affirmed not only by them, but by sympathetic evangelical Communions. Any movements looking toward a novel interpretation of the Gospel, or toward important additions to it, have the abundant opportunity elsewhere to commend themselves, if they may, to the prevalent and intelligent Christian judgment. It has been only by what has been felt by many to be in fact, though not in purpose, a practical interruption of the more legitimate discussions of the Board, that they have thus far come before it. And after a controversy, quite foreign to its purposes, has thereby been occasioned and been protracted, and after this controversy, conducted by our ablest men with fervor of feeling and a comprehensive array of arguments, has issued in a result, through repeated and decisive corporate declarations, which cannot certainly for the present be disturbed, further agitation of the matter at our meetings should, I am sure, by common consent, be suspended. It is a maxim of the Law, as sound as it is ancient, that "It concerns the commonwealth that there be an end of litigation." I cannot but think that with an impressive moral emphasis the maxim now commends itself to us. Even a passion for controversy, if such anywhere existed, could hardly feel it wise, in existing circumstances, to force the question which has been twice adversely decided again to the front.

If with this view others in sufficient numbers coincide, the further course of the Board on this special subject will be free from embarrassment. It will stand where it has stood, till the outside discussion, which none would limit, shall have modified the views of a majority of its members as to the meaning and scope of that Gospel which it is its mission to proclaim to the world.

Undoubtedly, however, other questions are still to emerge, of large although of secondary importance, which will be wholly appropriate and timely; but on these I am confident that there may be ready and cordial agreement.

The Prudential Committee has been instructed, for the second time, to exercise

caution as to the appointment of any candidates holding a doctrine which the Board yet esteems an unacceptable innovation, and whose tendencies it judges, as at present advised, to be perversive and dangerous. But this instruction clearly allows, if it does not suggest, that the Committee is to consider each case by itself, and in the few instances likely to arise where there is any uncertainty on the subject, is to form its judgment with kindness and candor, as to the amount and the spiritual force of any tendency which may appear toward the opinion which it must not endorse. It has already unanimously decided, as I understand it, that when one does not find the new theory sustained by the Bible, and does not hold it as part of an accepted speculative scheme, but leaves the whole momentous matter to which it refers in the hands of Him who as Judge of all the earth will do what is right in wisdom and love, no hindrance is interposed to immediate appointment. This seems to me entirely accordant, in letter and spirit, with the repeated instruction of the Board; and I have no doubt that the same course will hereafter be pursued, and that considerate care will be exercised to discriminate between the want of an opinion and the presence of one which implies or favors the objectionable theory; between even a vague hope, acknowledged to be unsupported by the Scripture, only personal to one's self, held in silent submission to subsequent correction, and a distinct dogmatic tendency or a formulated conviction.

No doubt the shadings of thought at this point will be delicate and intricate in some minds; while in most, the fact that the Master said nothing about any future opportunities, with the intensity of his appeals for immediate repentance, and the solemn urgency of his imperative command for instantaneous missionary effort, will make the theory of such future opportunities appear quite incredible. In the other and smaller class of cases, I am sure that the majority of the Board would wish, as I should, that great pains should be taken to disentangle feeling from conviction, a sympathetic impulse from a controlling theological bias; that constant tenderness should be shown to those who are treading, with diffident steps, on the high places of inquiry for the truth; and that due regard should always be had to the probable influence of an earnest missionary zeal, and the educational force of missionary work pursued in a temper of loyalty to Christ, upon the formation of future opinion in those whose impressions are tentative and unfixed. I do not imagine that any material difference of judgment will here arise between the Committee with the Secretaries, on the one hand, and the Board on the other. The Committee may not pass certain definite lines; but affectionate sympathy and Christian solicitude toward any whose minds are not set toward conclusions which the Board as a body does not accept will no doubt be the common impulse.

As to interference with freedom of thought among our missionaries, about which some solicitude has been felt, I do not understand that any practical difficulties have recently arisen. All which I know anything about occurred years ago, under quite different administrations. I do not conceive such likely to arise. The men and the women sent out by the Board are doubtless to be, for the most part at least, distinct and self-poised in their conviction of the truth as understood and proclaimed by that body. They will be, I suspect, too busy with

their work, mastering its instruments and accomplishing its details, to give anxious thought to those speculative questions which interest most the men at leisure, the scholar in his study, the professional theologian. Practical service is apt to bear hardly on uncertain hypotheses. The Law and the Testimony take usually a just supremacy over human suggestions among those who are in the front of the field, reaching forth after men with incessant endeavor. Evangelists and Missionaries naturally draw nearest to the heart of the gospel. They know, in experience, that the Word of the Lord is quick and powerful; and that to substitute for it any theories of human device, and accordingly of questionable soundness, is to replace the sword of the Spirit with a tin blade. It does not therefore appear to me probable that however fresh and vigorous their minds, or however wide their thoughtful study, those whom the Board puts into the field will be likely, unless in exceptional cases, to quarrel with and depart from the faith which they intelligently held on entering the service. If any should tend in a different direction, I should hope that their minds might be left undisturbed, as long as their work continued faithful, to clarify themselves under God's guidance. Of course none, of any opinion, would have earnest thinkers dealt with roughly, with suspicion of their intent, or with rash harshness; while all must equally agree, without doubt, that if any finally cease to set forth the truth which the Board has sent them to declare, they must also cease to use its funds and avail themselves of its equipment. The natural instinct of honor in themselves would undoubtedly be sufficient to secure this.

Speaking, however, with entire frankness, I have to add that it would not be safe or wise, in my judgment, to allow altogether the same latitude of opinion among those representing all our churches in the missionary field, which is occasionally allowed, whether properly or not, by local churches in our own country to those who transiently minister in them. Substantially, both our ministers and our churches are distinctively evangelical. But very loose and unworthy speculations about Christ, about his atonement, about the inspiration of the Bible, about the nature and limit, or even the reality, of future retribution, sometimes appear for a time in pulpits or in clerical bodies, and are carelessly permitted to pass without protest, to which I do not think that the Board, as a body, ought or would wish to give equal allowance in those working at its cost, upon its supreme errand, under its authenticating commission, in communities where matured convictions are not yet present to check the temerity of adventurous minds. This Society exists for a purpose, wide as the world, solemn as the cross, connected with eternal issues. It is always responsible to the Lord of the gospel for what its messengers proclaim in His name. And it should, as I think, expect those messengers to stand on a higher level of conviction — higher and steadier — than may be occasionally occupied at home by scattered churches, or individual teachers, who are yet not excluded from the general communion.

If this shall seem a hardship to any — as it cannot, I judge, to any but eccentric and self-confident persons — it will doubtless be better to avoid a service which should impose no narrow limitations on candid thought, but one of whose constant conditions must be, as I conceive, a continuing vigor of evangelical conviction. If the Board should cease to anticipate this in those whom it sends,

it would seem to be in danger, through indulgent tolerance toward questioning or revolutionizing teachers, of forgetting its business and becoming unfaithful to its trust. I have the strongest impression that on this subject the instinctive and controlling judgment of our members will essentially correspond with my own.

Another question, of minor but of practical importance, is likely to appear, indeed it has already appeared, as to the methods heretofore followed by the Prudential Committee in their transaction of the business of the Board. It was proposed at the recent meeting, by an honored member of that Committee, that a special committee be appointed to examine these methods, and to report any recommendations, of approval or contemplating changes, which might seem to them wise. I have personally had no question as to the general propriety and usefulness of the methods long established and hitherto followed. But we all want the best; and if a similar movement in this direction should hereafter be made, I should hope that all would at once assent, and with perfect cordiality.

It is a yet more important question whether anything can be done, and if so, what, to bring the Board, while carefully preserving its continuous legal personality, into more intimate organic relations with churches which make it their missionary agent, and from whose members its means of usefulness are chiefly to come. This question has frequently attracted my thought, not lately only, but for several years; and while I have come to no definite conclusion, certainly not to any definite plan, it seems to me plain that it ought to be taken up, perhaps at the next Annual Meeting, now that the questions which have seemed for a time to block the way to it are no longer imminent, and that a large impartial committee should be appointed, to consider the matter in its various bearings, and report their conclusion at a following meeting. I cannot but think it highly probable that some way may be discovered, or be wisely devised, by which a more popular constitution of the Board may by degrees be harmoniously secured, while neither its standing before the Law, nor its financial security and fame, shall in any measure be impaired. And the impression strengthens with me that thus some not unnatural prejudice may be avoided; while, at the same time, the distributed spiritual life in the churches may come to reveal itself in the important discussions of our meetings with a freer and more inspiring force.

I have thus set before you, frankly and fully, my dear Brethren, and through you before the Board, the general thoughts which commend themselves to me in looking toward our common action in time to come. In the special circumstances attending my election this has seemed, as I said, to involve no impertinence, but to be my only honorable course. It is with the hope that what I have said may approve itself to you, and to others, that I enter upon the office committed to me. I certainly shrink, with a reluctance which none but those nearest me can fully understand, from taking up cares and manifold solicitudes, with what are really ecumenical responsibilities, for which my life in a sheltered home and a happy pastorate may have hardly prepared me, and to which I might have felt more equal before years and work had left their many traces upon me. I shall have to rely on the generous forbearance of those who voted for me at the recent election, and equally of those who more in accordance with my personal wishes voted against me, to overlook my shortcomings and forgive my mistakes in the

discharge of this trust; knowing only that whatever I do will be done without partiality or prejudice, in any direction. I accept the eminent, but not I hope the arduous office, because it has come to me against my will, in the providence of Him to whom our service is always due, and because, after most careful reflection, I do not see how to refuse or avoid it without the risk of injury to interests which are sacred to us all.

We have but one life to live on the earth. We have been sadly and repeatedly reminded, by the death of one of our honored fellow-members on the platform at Springfield, by the more recent death of the beloved and high-minded brother who had just been appointed to preach our next annual sermon, how brief our time for labor is; how closely we tread with every footfall on the edges of the solemn silence and shadow which separate us from worlds unseen. May it not well be the aim of all of us to work with our might, while the day continues, along the lines in which we so long have moved in harmony, for the glory of the Master, and the welfare of the world, — leaving the questions which have recently disturbed us to be more amply and fruitfully discussed in the larger ranges of outside debate, while we coöperate with a common zeal in all the things in which we are agreed? It seems to me that this is the mind of the Lord concerning us; and the marvellous opening of the world to the gospel in recent years, with the if possible more marvellous reawakening of an intense missionary spirit among our educated young men and women, to my mind at least have almost the distinctness of an articulate Voice, commanding us to this duty. The discussions through which we have recently passed are only such as must from time to time be expected in any free deliberative body, especially in one where the urgent activity of conscience gives strenuous emphasis to conflicting opinions. I am sure they can have left no sting behind them, in any generous mind. May not their effect be rather a spur, to stimulate to keener practical labor? The American Board, with its magnificent history of service and sacrifice, and of noble success, for fourscore years, has now a just and vast momentum, in its work at home and its work abroad, which none of us would wish, if we had the power, to either diminish or withstand. Lives nobler than ours have gone to make it what it is. Millions of prayers on its behalf are now before the Father's throne. Let us work for it still, in our favoring times, with the strength which enthusiasm always imparts, and expect celestial blessings upon it!

You know, of course, that what I have written, I have written after no consultation with you, or with any one of you. You cannot need the assurance from me that this has not been in consequence of any want of affectionate respect toward you all. Neither have I sought the counsel of those who might reasonably have expected it from me, as having been active, on either side, in the recent discussions, while allowing me the privilege of their common friendship. My consultations have concerned chiefly the question of health, of my personal fitness for the new duties, of the claims of the church which still looks to me for a ministry whose demands the years do not lessen. For the rest, I have left it to the Master to guide my thoughts, and to open more clearly before me, if He would, the suggestions which came to me with a sudden impressiveness as I sat among you, or stood before you, at our late meeting.

What I have desired and sought to do in writing this letter has not been to formulate any scheme of evasion or compromise, or any ingenious reconciling device, or any policy to which others should be implicitly pledged; but to outline, with absolute freedom of speech, the course which appears, from my point of view, equitable toward all, consistent with the whole history of the Board, reverent toward its Lord, and adapted to further its benign operations. If what I have written shall commend itself to the general dispassionate judgment of Christian people, I shall be glad for the sake of the cause, and shall take up the duties committed to me with ardor and patience, and with confident hope; and I shall then see why the Master so strangely shut me up to a path which I was unwilling to enter. If, on the other hand, the views which I have freely expressed should prove out of harmony with those prevailing among our members, and among the multitudinous contributors whom they represent, the responsibility will no longer be mine; and everybody may know that I shall then retire, at the end of the year, from the venerable office in which I have been placed, without a personal regret, and with unqualified readiness and gladness.

I am, dear Brethren, with the warmest Christian regard, ever faithfully and fraternally yours,

RICHARD S. STORRS.

A "MACEDONIAN CRY" FROM CHINA.

[At the last annual meeting of the North China Mission a committee was appointed to present to the Prudential Committee of the American Board the claims of China, with a call for reinforcements. That committee has forwarded an extended statement, and letters have also come from individual missionaries presenting a plea for an advanced missionary movement within the great empire. These communications were designed especially for the Prudential Committee; but portions of them may well be given to the public, that the pressure of this call may be felt by all who can go or give or pray. A part of the mission letter is here presented.]

BRETHREN AND FATHERS, — The kingdom of God in China, while it is gradually enlarging, is yet but a petty principality, insignificant in comparison with this immense empire. God is pleased to use the foolishness of preaching for the regeneration of nations, and yours is the responsibility of furnishing in part the gospel to this people. We beseech you to weigh well the problem of China's evangelization. In times past the Prudential Committee have won the admiration of the Church because of the Christianization in the course of a few decades of a group of islands. That triumph was, under the blessing of God, largely due to a concentration of forces on that field. Will not the same policy commend itself to you in the care of this land? Hitherto you have maintained in China a force of workers wofully inadequate to meet the demands even of the fields occupied. The combined efforts of Protestant Christendom have furnished only one missionary of the cross to a third of a million souls, taking the population at 300,000,000, which is probably not far from correct.

Consider this one province of Chihli, which has nearly the same area as the State of Florida, but with a population equal to that of all the States east of the Mississippi, with the exception of New York, Ohio, and Illinois; the weak Protestant missionary force who are entrusted with its evangelization numbers barely forty, or one missionary to 675,000 souls! Does this resemble at all the policy pursued

in the Sandwich Islands? Our Board could place in the *unworked* portion of this one province 150 new missionaries, each one having within a radius of twenty miles a population far larger than that of the Hawaiian Islands or the whole Micronesian group! And then remember that Hong Kong and Foochow are not China; the provinces of Shanse, Shantung, and Chihli are not China; these are points and patches of a vast empire. Sixteen of these provinces — empires, they might almost be called — are open to the gospel, while a beginning has been made in the remaining two. In no sense has any one of these been fully evangelized, not even excepting Kuangtung. . . .

And this nation, with all its temporal and eternal interests, cannot wait indefinitely. While this appeal is crossing the ocean to you, one and a quarter millions more of her population will have sunk into Christless graves; and for each minute that you delay heeding her claims, twenty-four immortal souls, for whom Jesus shed his precious blood, are passing forever beyond your power to afford them aid! Interests unspeakably vast hang upon your decision — interests second to those of no other country, if we read aright the potential destiny of the nations. May your watchword and that of the whole Christian Church be: "China for the Lord Jesus Christ, *and in our generation!*" Let not his Church shrink from attacking heathendom's Gibraltar. And may it not be said to the shame of our Board and of American Congregationalism, that she must timidly abide in ports or on the seaboard fringe, while our English brethren do all the westward pioneering. You cannot look at the statistics of missions in China without feeling that our Board, which entered the field so early and ran well, has seemingly come to a standstill. "Brethren, these things ought not so to be."

Hitherto our mission has hesitatingly asked for a few new workers each year to meet pressing needs; but all these votes (which are in your hands) have been passed with a minimum of faith in your ability to meet our demands, and in the power of the great Lord of the harvest. This spirit little befits the time.

The China Inland Mission prays for one hundred new recruits this year, and she will undoubtedly get them, just as her prayer for 70 last year was answered. Nor will the consecration of young Americans be the lack, if many of our own countrymen do not come to China. God has within a year marvelously touched the hearts of more than 1,500 American students, and the problem arises, How shall these candidates for missionary service be employed and supported? We believe that we are catholic when we say that after Japan's needs have been met, no field is so important as China — not Hong Kong, Foochow, Shanse, Shantung, and Chihli, but China, from the great wall to Annam and from the Eastern Sea to the tablelands of Central Asia.

Send men and women to fully man all existing stations and to occupy the northwestern part of this province, which is practically ours alone. Send them to Shanse to redeem her from the curse of opium. Send them to every one of the provinces, until all the great cities of China are held for Christ. She needs consecrated physicians, educators, and preachers. She needs men of prayer and of thorough acquaintance with the one Book. Let them be men and women who, like Paul and Barnabas, are chosen of the Holy Ghost. And let them remember that China needs theology less than she does the Christian life. Eloquence

of the lips can benefit her but little when compared with the eloquence of a loving heart speaking to the heart of the lowly and debased. Let none who will pursue souls with strong crying and tears night and day be deterred from a field of pre-eminent usefulness by the fear of this language; for God can make men speak with other tongues.

The undersigned were appointed at our last annual meeting to present to the Prudential Committee the "Macedonian call from China." It is indeed a Macedonian cry, heard in vision, yet sternly real. It is a cry from a "man" mighty in potential influence, but without Christianity lost to himself and a loss to the world. It is as yet the cry of a man and not of the masses. It is not the expression of a national *desire* any more than was that which called Paul Macedonia-ward, only to receive stripes and to be speedily expelled from its coasts; like that cry, it is the mute appeal of a nation's deepest need. It comes from the false creeds and no creeds of all classes alike. It is the inarticulate wail of infants coming to an untimely end because, forsooth, deformed or of the female sex. It is the sobbing of woman, who, suffering as a slave or beast, knows not the meaning of womanhood. It is the plea of loveless marriage and cruel concubinage. It is the cry of a nation's outcast poor and lame and halt and blind. It is the longing for justice in a land where every official can explain the requirements of justice to the last jot, but where advantage and might make the only right. It is the hand groping after the torch of true learning; the pitiful struggle of some to break the shackles of tradition and superstition. It is the unspoken and undefined longing of myriads of souls who are feeling after a higher *someone*, and striving toward him along the dubious road of idol worship, pilgrimage, and asceticism, that they may escape the torments of hell. Out of Asia's night comes this cry for the true Light of Asia, and that cry is echoed back from the Judæan hills, where long ago a crucified and ascending world-Saviour not only as his final act stretched out his hands in blessing on the earth, but who also blessed the nations with the great command and promise: "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway! even unto the end of the world."

Letters from the Missions.

North China Mission.

KALGAN. — TIENTSIN.

MR. SPRAGUE, of Kalgan, writes about the two schools for boys in that city. One of them, established in February last, has but six pupils. The other, of which Mr. Williams has the oversight, has been in operation twenty years. Of this latter school Mr. Sprague says: —

"Though it has not accomplished as much as we wish, still we think it has been worth all it has cost. The best visible result has been the establishing of friendly relations with the families of the schoolboys. And as the school has had three locations in different parts of the upper city, a large part of the people have been reached by this influence. And we are usually accosted on the streets as 'teacher,' while in some parts of the lower city, as in other new cities, we are often styled 'foreign devil.'

"In this school two teachers have come

into a loving trust in Christ, and after a few years' helping have died. A good many boys, first and last, have expressed their intelligent belief in Jesus, and their earnest desire to follow this and no other way; but most of these have been prevented by their parents or friends from joining the church. I hope some of these have truly sought and found forgiveness, and so will be kept, though at present hidden disciples. Several church members' sons have come through the school into the church. One boy's parents joined the church after he did. Two or three from the school have fallen out by the way after starting.

"No one can know without experiencing, what a trial of faith it is to work on and on and see so little fruit come to maturity for the Master's harvest."

Mr. Perkins, who had just returned to Tientsin, after a brief stay in Kalgan, reports an encouraging outlook in his station.

"One is struck, returning from the country, with the increasing activity of thought and business in this wideawake port; and this is not altogether confined to matters of temporal interest, although, of course, largely so. It often seems to me that I see signs of a growing regard for foreigners, in spite of the fact that so many of those seen in such places as this are unworthy of much respect. The helper gave me to-day the names of some score or more of people who live either in the country or the city, and who, he says, are especially interested in our doctrine. God grant that in some of these the good seed sown may shortly bring forth the sixty and the hundred fold!"

Japan Mission.

MORE LABORERS NEEDED.

DR. GORDON, on his return to Japan, reached Kobé on the fifteenth of September, and writes as follows from Kyoto, September 20, in regard to the need of still further reinforcements. Letters presenting the same need are coming from many members of the mission, dwelling at length on the marvelous openings for Christian work within the empire.

"Our school opens with 360 applications from new students. In the school proper only about 100 additions are possible with our present buildings and corps of teachers; and even with 200 in our newly organized preparatory department more than 100 must be turned away. Roughly speaking, we have now 300 in the collegiate, 55 in the theological department, and 200 in the preparatory department, making a little more than 550 in all. This, of course, means work and a good deal of it. We have six theological classes, which in themselves aggregate eighteen exercises daily, about half of them being in Japanese. If we had room and sufficient teaching force we could, with the present outlook, have 1,000 pupils within a few years, if not by next year. Our girls' schools are equally crowded. In Kyoto we have 130 pupils, about double the highest number in previous years. In Osaka there are 340, 90 of them boarders. In Kobe the school does not open until the enlarged buildings shall be completed, which will be some time next month, and yet they are already compelled to refuse numerous applications.

"Before leaving America I was thinking frequently of the large reinforcements the Board is sending out. Here on the ground it is almost impossible to think of anything else than the need of more workers. Our mission and, in fact, all the missions seem like an army with every man fighting up to the limit of his strength, and many faint and weary and ready to fall, and yet not a man in reserve. And this illustration holds good with reference to our Japanese workers. The need of more teachers in our schools is matched by the need of more trained men and women from these schools to take up the ever-waiting work. No better use of twenty consecrated Christian men, and an equal or greater number of women, could be made than to put them here; and the probability would be that even such a number would be forced into active work before they could, by study of the language, prepare themselves for it."

East Central African Mission.

SCHOOL AND SERVICES AT KAMBINI.

MR. AND MRS. OUSLEY went to Natal in June for needed medical treatment for Mr. Ousley. He received great benefit under the care of physicians at the Durban Colonial Hospital, and after a six weeks' absence from his station reached Kambini July 18. Writing August 20, he says: —

"We were given a royal welcome home by our people. All of the headmen, subchiefs, and the chief of the district (a very old man, not the man that I at first regarded as chief) called and greeted us. As yet I have been unable to do much walking, hence have seen but little of the people in their homes.

"Our first month of school, since our return, has just closed. It shows an average daily attendance of nearly forty-four, with an enrolment of sixty-eight for the month. We do not expect to have so many enrolled next month, which begins the 22d instant, but feel sure that the average daily attendance will be better than that of the average common or public school in the States. As formerly, many, some twenty or more, whose names we enrolled as those desirous to attend school for three months so as to get work to secure a wrap or garment, grew tired of coming, and dropped out after the novelty of the first few days of school. This, I am sorry to say again, was especially true of most of the girls, who, as yet, care nothing for civilized dress. When we saw so many girls in school, — and this is not the work season in the gardens, — we felt more hopeful for our work among the women.

"The attendance upon our daily prayer-meeting and Sabbath services, though not large, is better than before we went to Natal. Last Sabbath there were present at the morning service forty-four, fifty-one at the noon, and forty-five in the afternoon. Strange to say, the weekly prayer-meeting service generally numbers more than either of the Sabbath services. I know you will be glad to learn that nothing was molested on the station during our six weeks' absence."

Zulu Mission.

UMZUMBE.

A LETTER from Mrs. Bridgman, dated August 29, gives the following items: —

"The event of the last few months at this little station has been the meeting of native Christians held from the third of August to the eighth, and which, on the whole, had a good influence, we think, and certainly was a great improvement on the meetings of former years. The most interesting feature was the response to a call for a Zulu helper for the work among the dark and warlike Matabele. It was gratifying to us that among the volunteers three were from the Umzumbe church. It is doubtful, however, whether among the whole number, the Lord's chosen one is to be found. Rare qualities are needful.

"The Lord's work on and about the station is, we think, progressing slowly, though steadily and, we hope, surely. We hear of many heathen who are very uneasy in their heathenism, and now and then one is willing to abandon his ways of darkness and come into the light. A chief near us, who years ago was a professor of Christianity, but who for many years has been living as a heathen, is in a state of perplexity and distress. His great stumbling-block is his three wives, not knowing which to choose; his first and his only true wife, as we regard the matter, being a bitter enemy to Christianity, while the other two, as he says, wish to *kolwa*. He thinks the quickest way for him to escape his troubles would be to go into the Theological School at Adams, where he would learn what to do and get a heart to do it. We tell him he must first show himself a Christian by abandoning heathenism; then he may go to the Theological School, if, indeed, there should be one for him to enter. It is at present disbanded on account of Mr. Robbins' feeble condition.

"A Christian Endeavor Society which we are just starting in this church gives promise of good results. We have had four meetings, fully attended and much interest manifested. It has been extremely

gratifying to observe the unity and good feeling with which all have taken hold of the plan. In connection with it there will be one or two classes meeting weekly for religious instruction, while there will be a large lookout committee to draw in as many as possible as associate members. We hope and pray that the Lord will bless this effort to the extension of his work in this vicinity."

West Central African Mission.

MAIL LOST. — ARRIVAL AT BAILUNDU.

LETTERS have been received both from Benguella and Bailundu, bearing date from the latter station of August 22. The mail that was sent to the mission leaving the United States in June, and reaching the July steamer from Lisbon, was lost. The carriers from Benguella report that they were robbed on the way. The loss of the month's mail is a severe trial to our brethren. Mr. Currie says that in his last journey to the coast he saw the bodies of at least three murdered men who had been robbed. He is, therefore, not surprised at what happened to their mail-carriers, and he adds: "I do wish the thieves had a little better grace than to take the mail we have been waiting for so long."

Dr. Webster writes from Bailundu, August 12: —

"Through the abundant grace and mercy of God we reached our journey's end on the 3d instant, after exactly two weeks' traveling from the coast. Our journey from Benguella was throughout without accident or notable incident, and our health was not in the least impaired. I cannot fully express the joyous sense of relief we felt as we came within sight of Bailundu station.

"I have already been to the *ombala* to pay my respects to the king. I was quite favorably impressed with his appearance, and his reception of me was a very cordial one. He expressed himself as thankful that I had come, and said this was my country and that I should build me a good house. I am very much pleased with the general aspect of the work. Much hard and faithful work has been done, and I believe a generous harvest will be reaped in due season. I am already convinced that the boys have made good progress in Christian life.

"At Benguella I felt, from what I saw and heard, that the need for more men was great, but I did not realize it as I do now. With the present working force aggressive work cannot be done. Instead of the brethren pushing the work, the work pushes them. I am glad that I am here to offer all my ransomed powers to aid in this service. The future looks very bright and I never felt so happy or contented in my life."

It has been expected that Dr. and Mrs. Webster would occupy the old Walter house, but upon removing the cloth ceiling it was found that the "borers" had eaten the rafters to such an extent that the roof could not be rethatched. Dr. and Mrs. Webster, therefore, are occupying the schoolhouse and report themselves as quite comfortable therein.

Mr. Currie was about to leave on an exploring tour to the eastward in Kopolao's country, north of Bihé. This region is reported as abounding in large villages with a numerous population, and with abundant supplies of corn and other food. Mr. Currie's explorations are designed to secure the best site for a new station. Mr. and Mrs. Stover have not been well, on account of overwork, and the doctor decides that Mrs. Stover must not take charge of the school for the present.

BIHE.

Mr. Sanders writes, August 13: —

"There is but little to write this month. The new *osoma* has now occupied the ombala for some time. I have not seen him yet. In fact, I do not know just how long it is proper for a white man to wait before he goes and makes his salutation. Nor do brother Fay and I know where to put the limit of the present we give, so as to cause neither too much satisfaction nor too much dissatisfaction.

"Mr. Kamerman, chief agent of the Dutch house in Catumbella, stopped with us a few days while passing through Bihé. While he has no sympathy with our work, it was evident he tried to avoid whatever would annoy or compromise us."

Mr. and Mrs. Fay were spending some time at the village of Kuwa, from which place he wrote, August 13: —

"By the heading of this letter you will see that at last we have left our house for the camp we spoke of some months ago. We are very pleasantly situated, with one tent and a native hut next to the fence, or palisade, of this village. The place is very pretty and we like the situation very much. Better still, the people are well behaved and treat us nicely, so on the whole I hope that we may have a profitable visit here. I doubt not we shall gain much in the language, which will well pay us for the trouble and vexations of camp life. Then, too, it is not too much to expect or to hope and pray for, that some of these people may be led to a better life by our visit here. Already two or three old men are coming quite regularly to ask as to 'the words of God.' How much this may mean we do not know; not much as yet, I fear, but I pray that some word may be spoken that will stick in their hearts and minds."

Mission to Spain.

GIRLS' BOARDING SCHOOL.

THE following account of this vigorous institution is taken from the annual report of the mission by Mr. Gulick: —

"The boarding school at this station has been favored with another year of uninterrupted work, and proofs of increasing favor toward it have not been lacking.

"The school year closed with 41 boarding pupils and 76 day scholars, making a total of 117 who were receiving daily instruction. All parts of the country are represented in the family of boarders. Seven are from Andalusia (five from Malaga and two from the extreme south, from the province of Cadiz). Next term two more girls are expected from the south: one from Cadiz, and one from near Palos, the port from which Columbus sailed on the voyage on which he discovered America. There are pupils from Madrid, from Valencia, from Catalonia, from Aragon, the Basque Provinces, Old Castile, and Asturias.

"The larger part of the scholars are from Protestant families, but there are also some from Roman Catholic families. All, however, are subjected to precisely the same rules and follow the same studies, including daily systematic study of the Scriptures, and all attend the same religious exercises. Though, as is to be expected, the priests, especially in their lenten sermons, make the school and the work around that centre the object of a large part of their comments and of their warnings, it is known that the quiet methods, the strict discipline of the school, the manifest improvement of the girls, and the equally manifest growth of the school have revolutionized public opinion regarding it. This is not saying that applications for admittance pour in upon the school, nor that the community flocks to the meetings for public worship. It does mean, however, that there are comparatively few of the more intelligent of the community who now look upon the missionaries and the teachers as people to be feared, shunned, and hated, as a danger and a disgrace to the community.

"During the last twelve months some two thousand dollars have been received in tuition fees (over and above all grants from the Board), a measure of material success that the friends of the school would not have dared to anticipate two years ago. Neither has it been a year barren in spiritual results. During it seven pupils of the school have united with the church on profession of faith, and fourteen of the school are church members. Through the entire year a large part of the girls have voluntarily abstianed from one plate of their customary plain food, the value of which has been handed to them in cash, which they have contributed on every Sabbath of the year

to the church fund for the maintenance of worship. And several times during the year they dedicated certain other of the usual plates of their ordinary meals to raising money for special calls of charity and of missionary work.

"At the annual examinations in July five girls received their diplomas."

Western Turkey Mission.

THE "LOVISTS" AT EVEREK.

MR. FOWLE, of Cesarea, finds his hands more than full of work during the absence of Dr. Farnsworth in America. Under date of September 27 he writes from Talas: —

"Yesterday morning I left Everek some three hours before sunrise, and by pushing finished my twenty-five mile ride before ten A.M. In this way I gained time for reading the post, writing native letters, etc., and to-morrow I am off again for Gemerek.

"My visit to Everek was very satisfactory indeed. The people seem earnest and harmonious, and are waiting somewhat impatiently for their new preacher. The 'Lovists' from Zeitoon have been there, and their simple, earnest preaching has aroused an unwonted interest both within and without the congregation. There is little need that I should characterize their preaching. You know of it already. Its effect so far has been good and only good, yet in both matter and method there are things that make me afraid for the future of the movement. Salvation by Christ alone is the theme of their preaching, and its effect is to lead men to abandon sin, to observe the Sabbath, and best of all, to study God's Word constantly, carefully. So eager are they to get Bibles and Testaments that many of our brethren have supplied them from their own copies.

"On my arrival yesterday, before removing the dust of the journey or eating, I sent orders to Cesarea that a supply of Scriptures should be forwarded immediately. So much for the good they do. But, on the other hand, they sometimes claim the gift of prophecy; they see visions; the doubting among them are convinced of the existence of God by the sudden appearance of a great light; flames or tongues of fire have rested on them, have followed them into the city, have stood above the house where they are. When one asked for a proof of the Trinity the flame separated into three parts: on his reaching out his hands to grasp them his arms became palsied, and it was only by great effort combined with united prayer that the brethren were able to move his arms, etc. They speak in terms of the hightest approval of all the rites and ceremonies of the Armenian Church, and say that 'each stone of it is holy, and in everything it is right.'

"Of course I get these reports at second hand; but so many unite in the testimony that I am compelled to accept much that I hear. We rejoice in the good they do, and yet with trembling. As Mr. Moody is reported to have said in reference to a new convert who continued to swear: 'Either his praying will stop his swearing, or else his swearing will stop his praying.' If the truth they have does n't cast out the error, the error will soon override the truth.

"I have spoken of the harmony among the brethren, yet it is only fair to say that the evil elements are still there, but for the present they are quiescent. May the Lord keep them thus, even if he does n't see fit to remove them.

"I cannot close without mentioning the exceeding great interest with which they listened as I explained your maps to them, and told them what God was doing in the world. At the close of the service many of them asked for shares in the Children's 'Morning Star Mission.'"

Central Turkey Mission.

ZEITOON SINCE THE FIRE.

MR. MARDEN, of Marash, reports a meeting of the coöperative committee in reference to the condition of affairs at

Zeitoon. Of the eight churches of the town only one is standing, and that is Armenian. None of these congregations, except the Protestant, comtemplates rebuilding at present. Six schools are also without buildings. Mr. Marden says: —

"The peculiar awakening in the old church the last winter, in connection with the Bible clubs and the Bible readers and the general seed-sowing of several years past, have prepared the way in a wonderful manner for evangelical work. When the great fire occurred, the first visit of sympathy, the first bread for the hungry, the first donation of clothing, the first relief money, and the first new homes for the homeless were all from Protestant sources. These prompt efforts in measures of relief for the suffering, with no distinction of religious belief, touched the hearts of these rough people and gave Protestantism great prestige.

"I have just returned from a month of relief work in Zeitoon, where I had the best opportunities to study the spiritual, as well as the temporal, wants of the people. Multitudes are now scattered in the mountains and vineyards or under the trees in the gardens; but in a few weeks at most the rains and cold will drive them back to the town, where shelter must be provided for them. Meanwhile it is hoped that cheap houses on the plan of those we have already built will be erected by the aid of relief funds from the government and other sources.

"But what provision can be made for the spiritual wants of these thousands? On the Sabbath the churchless congregations, except the Protestants, wander about in the streets and in the gardens, like lost sheep. Wherever the missionary or the native preacher sits down under a tree or in the shadow of a rock, a company at once gathers about him and listens with reverent attention. There is no caviling word and no careless look, but an air of deep, earnest thoughtfulness.

"Plainly the first thing to be done is to rebuild the church, with schoolroom and parsonage, as soon as possible; but five hundred liras ($2,220) are necessary, and the native brethren, who in other circumstances would contribute generously, can now only help each other build again their ruined homes.

"A new church would be filled immediately, and very few of the newcomers would ever find their way back to the cold services of the old church. Brethren, what shall we do?"

Mr. Marden says that in this unprecedented opening for evangelical work the native pastor needs an assistant, who could be most profitably employed, but whose support the poor people of Zeitoon cannot now assume. The appeal for help is a strong one.

Eastern Turkey Mission.

LIGHT AMID DARKNESS.

Mr. W. N. Chambers, writing from Erzroom, September 21, speaks of the great discouragement caused by reason of the poverty of their people and the inadequacy of the supplies from America. Pupils cannot pay the tuition required of them, and the old Armenians have established at Erzroom a fine school with good appointments, so that many of the mission scholars are dropping out. Amid these discouraging circumstances the character of some of their pupils gives much satisfaction. Mr. Chambers writes: —

"This fall we were very much pleased by the return to school of another young man from Russia. He had been in the school when a small boy and returned home on account of health and age. After four years at home he returns, having developed in that time well. He crossed the boundary secretly, not being able to obtain a passport. We have now in school four first-class young men from the Russian part of our field. They promise to be strong men in every way. We are very much pleased with them.

"Two years ago a boy from Khasdoor, where brother Ghazaros is preacher, came to the city to enter school, if he could persuade us to accept him. He was penniless, and walked all the way, about seventy

miles. He was told he could not be received, but fortunately work was obtained for him for a year. He showed himself as made of good stuff, and he was able to pay his school expenses for last year. At the close of school he returned to his village for vacation, and although his father had turned him out of his house for his Protestant proclivities, he returned directly to his father's house. During the summer he was called to work three days on the road and his lot fell on Friday, his companions being only Catholics and Turks. In the evening, when all were gathered in the tent, Arslan (Lion) would propose to read the Testament and pray. Thus he would spend fifteen or twenty minutes in expounding the gospel to his companions before retiring for the night. They, on their part, listened with attention and respect, wondering at this boy who knew the Bible so much better than did their priests. Bread had been provided for three days, Friday, Saturday, and Sunday.

"When Sunday morning came Arslan announced his intention of not working that day, and in order that he might have something to eat when putting in his time on the Monday, he eat but a small portion of his bread on Sunday. All the persuasion of his Catholic fellow-villagers to work on Sunday, and be free to return with them to the village, was of no avail. He worked on half-rations on Monday, filling up his quota of time, and returned to his village alone and hungry on Monday night. The influence of this action was very great both on Turks and Christians; the Turks pointing the Catholics to Arslan as a Christian acting in accord with the demands of his 'book,' and remarking that such religion was worth the having. The Catholics acknowledged that he was right and they were wrong. Thus he bore good testimony for his Master."

Marathi Mission.

ARRIVAL AND DEPARTURE.

Rev. R. A. Hume arrived at Ahmednagar, September 2, and was given a most cordial welcome. The native Christians escorted him with music and banners to his house, where addresses of welcome were made. Shortly afterward Miss Sarah J. Hume, who, though not formally under appointment, has yet for five years rendered valuable services in connection with the mission, decided to return to the United States. The mission passed a vote expressing their appreciation of Miss Hume's "earnest and constant efforts for the good of the people, which have greatly endeared her to many of them." A letter from Mr. Hume, in reference to the departure of his sister, says: —

"The teachers and pupils of the Girls' School, the Sunday-school teachers of Ahmednagar, the agents and Christians of the two churches in the western district, which she has been superintending, the Christians and Hindus in several other towns where she has labored, and the teachers and pupils in the High School, where she has taught, all presented her with addresses expressing their gratitude, love, and respect for her valuable and wise labors, and also gave her some tangible and visible expressions of affectionate esteem, such as photographs, a Bible, etc."

DEATH OF REV. R. V. MODAK.

Dr. Bissell reports the loss sustained by the mission in the death of this prominent native Christian: —

"Mr. Modak was called to his rest and reward on the 5th instant. We have no one in the mission service who can take his place as instructor in the Theological Seminary. He had studied the Bible carefully with Mr. Ballantine more than thirty years ago, and had translated a 'Theological Class-book' into Marathi under his direction. This gave him distinct ideas upon the great essential doctrines of Christianity. He had great freedom in the use of the Marathi language, and his sermons were full of thought, forcibly expressed. One of our best linguists among the missionaries said: 'After hearing Modak preach, I think I never want to speak again in Marathi.' Happily he has left many samples of his

richness of thought and expression in the books prepared by himself in the vernacular. Among his last words, if not the very last, to his children were these: 'Hold on stedfast in the faith.' He has fought the good fight; he has kept the faith; and we doubt not the crown which the Lord gives his servants has been won by him."

Ceylon Mission.

A VILLAGE CHURCH. — ERLALAI.

In the last *Herald* brief extracts were given from the letters of several native pastors in Jaffna. The interesting report sent by Rev. William Joseph, the native pastor of North Erlalai, presents such a good picture of the work done in this new out-station that it is here given in full.

"With this month the church gets one year old; and before saying anything about its first year's work, it may not be amiss to say a few words about the place and the people. North Erlalai, a village well extended on all sides, is situated one and one-half miles distant from Tillipally, towards the southeast. The greatest want of the place is of paddy fields. Paddy cannot be cultivated, consequently the people are very poor and have to depend solely on gardens and handwork for their livelihood. The men go out in search of cooly work; the women make baskets and go to the bazaar. Thus the husband and wife have to work equally for their daily bread.

"*Their worship.* Almost all the large trees in the village are considered sacred, and divine homage is paid to them annually or semi-annually. Sudden sickness and death are invariably ascribed to the fury of the devil. The chirping of the lizard, the croaking note of the crow, lucky or unlucky days, the horoscope, and the like have immense power in their hearts for evil.

"*The first convert.* It was about twenty years ago, after forty years of incessant work, that the first convert to Christianity was found in the person of a man named Chanmugam, who was a stanch heathen and a famous dancing-master. As he was true to the old faith, so he was to the new. His wife and five children soon followed him, so that all his descendants now living to the third generation are Christians. These, with a few others living in the neighborhood, numbering 28 communicants, showed an irrepressible anxiety to form a separate church with a pastor of their own. And this desire was accomplished on the twentieth of July last, when a church was organized and one laboring among them ordained as their pastor.

"*Their charities.* These Christians, the poor, like the Philippians of old, give for the cause of His kingdom out of their utter want. One or two instances might suffice to show forth their liberality. Not long ago, when it was said that the Christians must help as much as they could for their pastor's house, two of the girls of ten and eleven years of age, noticing the parents doing their part, went home, bought *olas*, made baskets and gave them into the hands of our affectionate superior, Mrs. Howland, to kindly accept them as their help for their pastor's house. Another Christian, having noticed that there was no regular collection-box in the church for getting charities on Sundays, borrowing money, went to the market ten miles off and bought a nice silver-coated plate and presented it to the church. Another, finding no lamps in the house of God, denied himself a month's wages for furnishing them. These are a few out of many such instances, and might appear trifles to those in America, but these are the highest gifts they could give in their humble circumstances.

"*Evangelical spirit.* The Christians are equally active in disseminating the truth among their neighbors. It was the remark of a heathen living by the side of a Christian farmer that such a man 'continually troubles us to read the Bible and come to the church.' Another Christian has been noticed to take along with him a heathen neighbor every Sunday to the service. Another Christian teacher tries

his best and sends out yearly the grown-up pupils in his school to the distant boarding schools, thus separating them from the heathen influence around and giving them a good opportunity of becoming Christians. The two Bible-women, who form an important factor in our church, accomplish good work in this direction. One of them has succeeded in teaching an illiterate Brahman girl, after she was married, to read the Bible intelligently, and after a time she influenced her to buy the scripture portion for herself, paying its cost. Several others have come up to read the Bible and sing Christian lyrics, and some have been received to the church.

"*Sunday-school.* This branch of the church numbered about fifty at the beginning; now over 100 pupils regularly attend the church and study the lesson. Last Christmas day was a most enjoyable time, when about 150 pupils gathered together and earned the beautiful presents from our beloved superiors, Mr. and Mrs. Howland, by repeating the golden texts and select portions of Scriptures and songs.

"*Sunday service.* This is well attended by the members and others who are adherents. The want of a bell, of course, increases the labor of the minister, every Sunday morning to go to the house of each Christian and sound in his ear: 'It is time for the service,' etc. May not our brethren in America show forth their love in this direction and make us to hear for the first time the ringing of a bell in our midst? The communicants now number forty-one, besides three or four who will be received to the membership before the close of the year.

"*The heathen around.* The general state of the heathen is deplorable. They neither resist the truth nor receive it, and have no feeling of sin and its awful consequences. The Spirit of God only can wake them up and show them their miserable state, and our prayers are poured out in that direction that he might come down and quicken us all."

Notes from the Wide Field.

AFRICA.

UGANDA. DEPARTURE OF MR. MACKAY. — An African mail reaching London on September 24 brought no letter from Mr. Mackay, but missionaries at the south end of Lake Victoria wrote that reports had reached them that the Arabs had persuaded king Mwanga and his chiefs to expel the brave English missionary. Rev. Mr. Gordon wrote, July 12, that some goods of Mr. Mackay had arrived at Msalala, the southern station on the lake, but that they had heard from Mr. Mackay that he had determined to stay in Uganda as long as possible. A note in *The Church Missionary Intelligencer* for November gives later news that Mr. Mackay had left Uganda, and that Rev. E. C. Gordon had gone across the lake to take his place. It seems, therefore, that the king is temporarily out of humor with Mr. Mackay, but is not unwilling that an English missionary should reside at his capital. We must hope and pray that Mr. Gordon may have the courage and the wisdom of his predecessor, and that the mission which has had such wonderful success at Uganda may not be broken up.

The committee of the Church Missionary Society in England and Bishop Parker had written Mr. Mackay that he might feel entire liberty to escape from his difficult position at Uganda, if he so desired. Mr. Mackay replied that he had not the slightest wish to escape so long as he believed he could do any good by staying. In a letter dated March 8, Mr. Mackay reported that he had, with his assistants, wholly rewritten the Gospel of Matthew, and hoped soon to have it printed. The sad story is given of a raid made by one of Mwanga's sub-chiefs, who returned from this expedition with much booty, having slain almost every man they found, and capturing the women, children,

and cattle. Mwanga sought to make use of Mr. Mackay in all ways, while at the same time he professed great fear that his young men would be bewitched. On Sundays the missionary house was full of people, more so than he thought safe or prudent. There were many newcomers, who were taught by those of longer standing.

Since the above paragraph was written *The London Times* of October 28 has been received, containing a letter from Bishop Parker, dated Muhalala, Ugogo, September 5, which gives some specially interesting particulars of the state of affairs at Uganda. It seems that in September of last year the acting consul-general at Zanzibar wrote to king Mwanga. This letter, written in Arabic, was not translated by the Arabs until May 6, and then was so mistranslated as greatly to irritate the chiefs. It was made to appear that the consul authorized the expulsion of the English missionaries, and the king vowed that he would not tolerate Christianity, and that Mr. Mackay must leave. The intrepid missionary was determined to hold on as long as possible, and the king repeatedly asked him when he was going. Suliman, the chief Arab, again and again demanded his expulsion. Mr. Mackay finally sent away one hundred and fifty loads of goods, but proposed to leave his premises and other goods in charge of his servants. On June 26 news arrived at Uganda concerning Stanley's expedition, and it came near causing a panic. The Arabs told the king that an army of a thousand men was to visit Uganda, and it was with difficulty that Mr. Mackay convinced them that Stanley was not to visit Uganda, but was seeking to aid Emin Bey. Various conferences were held with the king, and on the thirteenth of July Mr. Mackay agreed to leave, the king sending a messenger with him who should bring back Rev. Mr. Gordon. The king in some way connected this man with Gordon Pasha, whom he had heard of and liked. Presents were interchanged between Mr. Mackay and the officials, previous to his departure, and on July 21 he locked the mission premises, and placing four coast men in charge of his house, he embarked for the south end of the lake. The *Eleanor*, which took him to Msalala, returned with Mr. Gordon. Bishop Parker hoped to meet Mr. Mackay by the middle of October. This account is more favorable than might have been anticipated. The hold which the gospel has secured in Uganda is something remarkable. In May last Mr. Mackay received a box of New Testaments and its contents were disposed of within ten days, and there were loud calls for more. He had printed the Gospel of Matthew, and all the copies he was able to bring from the press were purchased rapidly. The wrath of the king does not seem to withstand the progress of the gospel.

The Eastern Coast. — Letters of August last from English missionaries at Chagga state that the chief, Mandara, is tolerating parties of slave-traders in his country, and that these slave-traders are eager propagandists of Mohammedanism. Some illustrations are given of the way in which these Moslems pander to the ideas of the natives, and it appears that there is no practical difference between Mohammedanism and the native heathenism on the east coast. Those writers who just now are lauding the work of Islam in Africa may well consider whether its progress in the number of its adherents indicates any progress in the elevation of the African.

CHINA.

Formosa. — Dr. Mackay, of Tamsui, reports that complications have risen by reason of the advent of a large number of Spanish Roman Catholic priests. These Romanists are seeking to entice away the converts connected with the Presbyterian mission, paying no attention to the heathen. The Protestant mission is working vigorously to withstand the intrusion, by opening new stations and by commissioning new men, and it is hoped that these intruders will be discouraged in their divisive movement.

Progress in Religious Toleration. — Rev. Arnold Foster, of Hankow, sends to *The Chronicle* of the London Society an account of three Chinese imperial edicts in

reference to Christianity. These edicts were made at intervals of about forty years — the first in 1805, then in 1844, and the last in 1886. A comparison between the three shows the marvelous change which has taken place since Morrison, the first Protestant missionary, attempted to enter China. The first of these edicts, issued in 1805, rehearses at length the cases of certain Chinese converts made by the Roman Catholic missionaries "who severally superintended the congregations of Christians," and it condemns them in the following terms: "As they have been respectively convicted of conveying letters, or of employing other means for extending their sect and doctrine, it is our pleasure to confirm the sentence of the court, according to which they shall severally be sent into banishment at Elu, in Tartary, and become slaves among the Eleuths, and, previous to their departure, shall each of them wear the heavy *cangue* for three months, that their chastisement may be corrective and exemplary." The edict concludes with the following order, which indicates a determined purpose to outroot the hated religion: "The council of state shall, moreover, in concurrence with the supreme criminal court, appoint certain officers to examine all the books of the Christian doctrine which have been discovered, after which they shall, without exception, be committed to the flames, together with the printing-blocks from which the impressions were taken. The governor and other magistrates at Peking, and the commander of troops stationed at the capitol, shall strictly attend to the subject of these instructions and severally address edicts to the soldiers and people in their respective jurisdictions, declaring that all persons henceforth frequenting the houses of the Europeans, in order to learn their doctrines, will be punished with the utmost rigor of the law, without exception or abatement, for having acted in defiance of the present prohibition."

The second edict, that made in 1844, is in the form of an approval of a memorial addressed to the throne by a high official, Ki Ying. This imperial commissioner suggested that "with reference to the subjects of France, as well as of all other foreign countries who follow this religion, they are to be permitted to erect churches for worship *only at the five ports open for foreign trade*, and they are not to presume to enter the interior to propagate their doctrines. If any disobey this regulation and rashly exceed the fixed boundaries (of the ports), the district authorities will at once apprehend them and deliver them over to the nearest consul of their respective countries, to be restrained and punished. They are not to be precipitately punished with severity, or killed. This petition, that the practice of the Christian religion may henceforth entail no punishment on those who are good subjects, I respectfully present to the throne, and looking up, I beg that the imperial favor may cause it to take effect." The emperor ordered that this memorial should be respected, and the missionaries in China at that date hailed the proclamation as marking an era in Chinese history. By this edict only the five ports were opened, and while the government pledged itself to oppose no legal obstacles to the building of chapels or the preaching of the gospel within these limits, it offered no protection against persecution by the people. The toleration was quite limited.

But the last edict, that of April, 1886, is a great advance upon that of 1844, as the following sentences taken from it will show: "Know, therefore, all men of whatsoever sort or condition, that the sole object of establishing chapels is to exhort all men to do right; those who embrace Christianity do not cease to be Chinese, and both sides should therefore continue to live in peace and not let mutual jealousies be the cause of strife between them. If cases come before the courts, the local authority should investigate them impartially, having regard only to the merits of the case, and not to the religion of the litigants, and should give his decision quickly; thus neither party shall inflict injury on the other, each shall pursue in peace and quietude its various callings, and the desire of the state to include in its kindly benevolence the men from afar equally with its own people shall not, I trust, be frustrated. From the date

of this proclamation, any lawless vagabonds who make trouble or stir up strife without a cause shall be punished with the utmost rigor of the law; no mercy will be shown, so beware!" These three edicts indicate the mighty change which has taken place among officials in China within eighty years. And the change among the people is believed to be quite as great. What reason have we for thankfulness and courage!

POLYNESIA.

MAKING FRIENDS IN NEW GUINEA. — Rev. Mr. Savage gives an extremely interesting account in the London *Missionary Chronicle* of the first meeting with a tribe called the Tugeri, who had never before seen a white man. These Tugeri are probably wanderers in the interior of the great island, and are much feared by the coast people, some of whom have been Christianized. Last year they were defeated in an attack made upon Saibaia, a station of the London Society, and vowed vengeance on the place. Their approach was discovered by their camp-fires, and the Saibaians armed themselves for defence. Mr. Savage urged the Christians to make signs of peace and to approach the hostile party without arms. The Tugeri received them with a show of friendship, both parties, however, fearing treachery. Yet it was not long before they were mingling freely, shaking hands and exchanging presents. They separated without any trouble. Another meeting was urged by the missionary, which again resulted in a friendly conference. But the Tugeri were greatly alarmed at the sight of Mr. Savage, who was probably the first white man they had ever seen. He was feared more than the guns and hatchets of the Saibaians. At first he held out a piece of calico, but no one dared to come near. After more than a quarter of an hour's coaxing one "plucked up courage enough to try the experiment of taking a piece of calico. He would come a little way, then stand perfectly still and look in blank bewilderment, as though he would say: 'Shall I, or shall I not?' At last, by several such stages, he came near enough to snatch the piece of calico from my hand, and retreated as fast as his legs would carry him." Before the interview closed the Tugeri all came up to touch the skin of the white man, and anything he asked for was gladly given him.

Subsequently the Tugeri withdrew, making many signs of friendship, and Mr. Savage believes that the way is now open for the carrying of the gospel to another tribe in New Guinea.

Miscellany.

A SAVAGE UNDER THE POWER OF THE GOSPEL.

ARCHDEACON FARRAR, of the Universities' Mission in Africa, sends a very striking account of the way in which an African chieftain has been brought under subjection to the gospel: "There is a very wealthy native chief living in the neighborhood of Magila, named Sekehùfya, chief of Kiumba. He has great possessions: many slaves, very large farms, great herds of cattle, sheep, and goats; in fact, the wealthiest man in the land, and naturally a man of influence. But he is a fierce and cruel man and treats his slaves badly.

"While I was last in England, one of the junior members of the mission made him a catechumen, but I would not allow him to be baptized, as, although he has but one wife, he has shown no signs of real conversion. He has in times past killed several of his slaves, and during my recent visit to Zanzibar one of his slaves bore a child which was an Albino. It is the heathen custom to kill all children who are born with any strange peculiarity, but of course directly any one is made a catechumen all heathen superstitions must be abandoned, especially the killing of infants. But Sekehùfya, thinking that I was well away, ordered it to be killed. When I came back I de-

nounced him as a murderer, and asked the other chiefs to punish him, but they were afraid. I therefore sent word to him that he was a murderer, and that I would denounce him everywhere, and that he was not to pollute Magila with his presence.

"After a time his conscience smote him, and he begged for an interview. I granted it, and when he came before me he threw himself on his knees and begged for mercy. I told him I could give him no answer that day, but that I must lay the case before God and ask counsel of him. I knew that no law or government could touch him; and then, after prayer, I determined to make him appear in church on Sunday before all the people, chiefs, commons, and slaves, and there first confess his guilt openly, and beg forgiveness from God and his people. Then he had to take a solemn oath that he would never shed blood again, agreeing to submit to death or exile at my hands if he broke his oath. Next he signed a declaration to that effect, all the people, some seven hundred, being witnesses. It was done in the free sight of every one, on the litany desk before the choir.

"The whole thing struck the people with awe at the power of the gospel, that it should be able to make such a man do such an act of public shame. All thanked me and said: 'He will not dare to break his oath.' Some slaves of his who had run away lest he should kill them, as he had threatened to do, heard the news and reappeared, going back to their homes in Kiumba, saying, 'Now we are not afraid;' while Sekehùfya is now going about clothed in rags meaner in his apparel than the meanest of his slaves."

THE APOSTLES AND FOREIGN MISSIONS.

THEY would have preached to the Jews only, but the Lord led them by a way they knew not out into the Gentile world. Even there they were not permitted to rest in the cities where the first Gentile churches were planted. Nothing, indeed, could have seemed more reasonable. These churches needed consolidation and education, for their members were but babes in Christ, and the first thought of the apostles ought surely to have been for them. Take, for example, the church at Antioch. True, it was full of the glowing zeal of first love, and in it were many fitted to do great service for God. But in that great city was a field wide enough for all their efforts. Surely there was the post of duty for the two great leaders of the Church. The young converts wanted training; the city had to be evangelized. So, doubtless, the practical men of the day would have argued. But God's ways are not as our ways. Barnabas and Saul and the people by whom they were surrounded had other work to do, and at his bidding the church at Antioch sent them out as missionaries. — *The Congregational Review.*

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

China: That its cry for help may be heard and answered; that rulers and people may welcome the gospel; that the opium curse may be checked; that the Christian laborers within the empire may be guided and encouraged; and that reinforcements proportioned to the vast needs of the empire may soon be forthcoming from Christian lands. (See page 525.)

ARRIVALS AT STATIONS.

August 3. At Bailundu, West Central Africa, A. H. Webster, M.D., and wife.

September 15. At Kobe, Japan, Rev. M. L. Gordon, D.D., and wife.

October 4. At Madras, Rev. J. T. Noyes and wife, on their way to rejoin the Madura Mission, and Miss C. S. Bell to join the same mission.

October 6. At Smyrna, Turkey, Rev. James P. McNaughton.

October 11. At Broosa, Western Turkey, Miss Phebe Cull and Miss Helen L. Wells.

September 26. At Yokohama, Japan, Rev. H. B. Newell, Mr. Samuel C. Bartlett, Jr., Miss Almona Gill, Miss Cornelia Judson, and Miss Mathilde H. Meyer.

DEATHS.

October 15. At Smyrna, Turkey, of paralysis of the heart, Mrs. Amanda F., wife of Rev. George Constantine, D.D.

September 21. At Parral, Mexico, Miss Mattie Rice, sister of Mrs. A. B. Case. Miss Rice, who was a student in Tabor College, Iowa, had been spending a few months in her sister's home, and had endeared herself greatly to the people in Parral, when she was suddenly removed by death.

DEPARTURES.

September 15. From New York, Rev. Sidney L. Gulick, to join the Japan Mission.

October 20. From Boston, Rev. L. O. Lee, returning to the Western Turkey Mission.

October 22. From New York, Rev. Thomas S. Smith and wife, returning to the Ceylon Mission.

November 5. From New York, Miss Mary M. Root and Miss Dency T. Root, of Providence, R. I., to join the Madura Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The Hermannsburg Mission. (Page 547.)
2. More laborers needed in China and Japan. (Pages 525, 528.)
3. A village church in Ceylon. (Page 535.)
4. News from West Central Africa. (Page 530.)
5. The "Lovists" in Western Turkey. (Page 532.)
6. Van and its schools. (Page 515.)
7. The Girls' Boarding School in Spain. (Page 531.)
8. The English Church Mission in Uganda, Central Africa. (Page 536.)

Donations Received in October.

MAINE.

Cumberland county.		
Cumberland Mills, Warren Cong. ch. and so., to const. Mrs. ELLA M. COUSINS, H. M.	100 00	
Portland, Williston Cong. ch. and so., 20; The savings of Hattie D. Liscomb, given in her memory by her parents for Mr. Howland's work, 41.63,	61 63	—161 63
Kennebec county.		
Augusta, James W. Bradbury,		200 00
Lincoln and Sagadahoc counties.		
Newcastle, 2d Cong. ch. and so.	75 00	
Woolwich, Cong. ch. and so.	13 00	—88 00
Oxford county.		
Turner, Cong. ch. and so.		25 00
Union Conf. of Ch's.		
Bridgton, 1st Cong. ch. and so.	12 54	
Fryeburg, Cong. ch. and so.	13 80	—26 34
Washington county.		
Machias, Centre-st. Cong. ch. and so.		15 55
York county.		
Kennebunkport, 1st Cong. ch. and so., 5; South Cong. ch. and so., 5,		10 00
		526 52

NEW HAMPSHIRE.

Cheshire co. Conf. of Ch's. W. H. Spalter, Tr.		
Keene, E. H. C.		5 00
Coös county.		
Gorham, Cong. ch. and so.		1 00
Hillsboro' co. Conf. of Ch's. George Swain, Tr.		
Mt. Vernon, Cong. ch. and so.	33 00	
Nashua, 1st Cong. ch. and so.	50 00	—83 00
Rockingham county.		
Candia, A friend,	1 00	
Exeter, Nathaniel Gordon,	50 00	
North Hampton, Cong. ch. and so.	17 00	—68 00
Strafford county.		
Dover, 1st Cong. ch. and so.	100 00	
Moultonboro', Wm. H. Mason,	2 00	—102 00
		259 00

VERMONT.

Caledonia co. Conf. of Ch's. T. M. Howard, Tr.		
St. Johnsbury, South Cong. ch. and so.		286 26
Chittenden county.		
Williston, Cong. ch. and so.		4 00
Essex county.		
Granby and Victory, Cong. ch. and so.		2 89
Lamoille county.		
Elmore, Abel Camp,		1,000 00
Orange county.		
Newbury, 1st Cong. ch. and so.	9 67	
Wells River, Mrs. E. P. Kingsbury, for Industrial School at Samokov,	10 00	—19 67
Orleans county.		
Holland, Cong. ch. and so.		4 63
Rutland county.		
Castleton, Cong. ch. and so., 4.35; do., A friend, 10,	14 35	
Rutland, A class of boys, for Mrs. Aiken's work, Peking, China,	6 00	—20 35
Washington county Aux. Soc. G. W. Scott, Tr.		
Waterbury, Cong. ch. and so.		8 52
		1,346 32

MASSACHUSETTS.

Barnstable county.		
South Dennis, Cong. ch. and so.		20 00
Berkshire county.		
Monterey, Cong. ch. and so.	6 00	
New Marlboro', Cong. ch. and so.	3 79	
North Adams, 1st Cong. ch. and so.	34 11	
Sheffield, Cong. ch. and so.	10 00	
Southfield, Cong. ch. and so.	15 00	—68 90

Bristol county.
Berkley, Cong. ch. and so. 31 00
East Taunton, Cong. ch. and so. 2 00
Fall River, Central Cong. ch. and so. 270 76
Raynham, 1st Cong. ch. and so. 34 38
West Taunton, Cong. ch. and so. 11 00—349 14
Brookfield Asso'n. William Hyde, Tr.
Charlton, Cong. ch. and so. 34 75
Globe Village, Evangelical Free ch. 24 89—59 64
Essex co. South Conf. of Ch's. C. M. Richardson, Tr.
Ipswich, South Cong. ch. and so. 35 00
Manchester, Cong. ch. and so. 34 38
Peabody, South Cong. ch. and so. (of wh. m. c., 7), 147 00—216 38
Franklin co. Aux. Society, Albert M. Gleason, Tr.
Bernardston, M. L. Newcomb, for catechists in Madura, 57.50; for Japan, 57.50, 115 00
Greenfield, F. H. G. 5 00—120 00
Hampden co. Aux. Society. Charles Marsh, Tr.
Agawam, Cong. ch. and so. 36 05
Holyoke, 2d Cong. ch. and so. 47 00
Mittineague, Cong. ch. and so. 14 57
Monson, Cong. ch. and so. 29 61
Palmer, 2d Cong. ch. and so., 27; 1st Cong. ch. and so, 9.37, 36 37
South Hadley Falls, Cong. ch. and so. 7 00
Springfield, South Cong. ch. and so. (of wh. Mrs. Ella L. Blake, to const. CLARENCE E. BLAKE, H. M., 100), 170.09; Memorial Cong. ch. (of wh. collection at Communion Service, Oct. 6, 73.46), 107.46; 1st Cong. ch. and so., 85; Indian Orchard Cong. ch. and so., 11.23; A friend, by Dr. Clark, 1, 374 78
Westfield, 2d Cong. ch., Scattergood Soc'y, for work in Mexico, care Rev. John Howland, 25 00
Wilbraham, Cong. ch. and so. 30 00—600 38
Hampshire co. Aux. Society.
Chesterfield, Cong. ch. and so. 5 00
Easthampton, A widow's mite, for Rev. L. S. Gates's work, 1 00
Northampton, "B." 25 00—31 00
Middlesex county.
Auburndale, Cong. ch. and so. 467 01
Cambridge, A member of Shepard ch. 100 00
Cambridgeport, A member of Pilgrim ch. 2 00
Hopkinton, Cong. ch. and so. 107 60
Lexington, Hancock Cong. ch. and so., 20; Mrs. Chas. C. Goodwin, for Tsonka, care Mrs. G. D. Marsh, Philippopolis, 15, 35 00
Newton Centre, 1st Cong. ch. and so. 118 45
Reading, Cong. ch. and so. 10 00
Watertown, Phillips Cong. ch. and so. 119 76
West Medford, Cong. ch. and so. 1 96—961 78
Middlesex Union.
Fitchburg, Rollstone Cong. ch. and so. 91 60
Harvard, Cong. ch. and so. 15 25
Littleton, Cong. ch. and so. 32 00—138 85
Norfolk county.
Dedham, Sarah Durgin, 2 00
Needham, Cong. ch. and so. 10 58
Wellesley Hills, C. C. Thomas, for printing-press at Tillipally, Ceylon, 2 00
Wollaston, M. H. Swift, 5 00—19 58
Old Colony Auxiliary.
Fairhaven, Cong. ch. and so. 65 00
Lakeville, Precinct Cong. ch. and so., to const. THOMAS P. PAULL, H. M. 106 00—171 00
Suffolk county.
Boston, Eliot ch., 20; do., A friend, 10; South Ev. ch. (W. Roxbury), 24.91, 54 91
Chelsea, Central Cong. ch. and so., 30.33; Horatio N. Page, 5, 35 33—90 24
Worcester county, North.
Winchendon, 1st Cong. ch. and so. (of wh. m. c. coll., 20.96), 43 46
Worcester co. Central Asso'n. E. H. Sanford, Tr.
Worcester, Piedmont Cong. ch. and so., 40; P. P., 20, 60 00
Worcester co. South Conf. of Ch's. Amos Armsby, Tr.
Millbury, 1st Cong. ch. and so. 31 43
2,981 78

Legacies. — Peabody, Mrs. Tamison P. Kimball, by Miss E. C. Kimball, 100 00
Williamstown, Mark Hopkins, by Charles C. Nott, 200 00—300 00
3,281 78

RHODE ISLAND.

Pawtucket, Cong. ch. and so., Mrs. H. M. Blodgett, to const. HELEN BLODGETT, H. M. 100 00
Providence, Beneficent Cong. ch. and so., Weekly Offerings, 256 41—356 41

CONNECTICUT.

Fairfield county.
Bridgeport, Olivet Cong. ch. and so. 12 00
New Canaan, Cong. ch. and so. 108 25
Norwalk, Rev. S. B. S. Bissell, with other dona., to const. Mrs. C. C. BETTS, H. M. 75 00—195 25
Hartford county. E. W. Parsons, Tr.
Bloomfield, Cong. ch. and so. 13 00
Bristol, Cong. ch. and so. 70 00
Buckingham, Cong. ch. and so. 2 75
Canton Centre, Cong. ch. and so. 34 00
East Hartford, Cong. ch. and so. 31 00
Hartford, Pearl-st. Cong. ch. and so. 116 15
New Britain, South Cong. ch. and so. 319 88
South Windsor, 1st Cong. ch. and so. 22 07—608 85
Litchfield co. G. M. Woodruff, Tr.
Cornwall, 1st Cong. ch. and so. 44 00
Goshen, Mrs. Moses Lyman, 10 00
Terryville, Cong. ch. and so. 40 00—94 00
Middlesex co. E. C. Hungerford, Tr.
Saybrook, Cong. ch. and so. 35 00
New Haven co. F. T. Jarman, Ag't.
Guilford, 3d Cong. ch. and so., A friend for Mexico, 1 00
New Haven, Ch. of the Redeemer, 600; College Chapel, 358.66; Centre Cong. ch. and so., m. c., 5.01, 963 67
North Haven, Cong. ch., Ladies' Benev. Soc., to const. ELIZABETH BLAKESLEE, H. M. 103 18
Whitneyville, Cong. ch. and so. 38 00—1,105 85
New London co. L. A. Hyde and H. C. Learned, Trs.
Groton Bank, Cong. ch. and so., to const. LORENZO D. BAKER, H. M. 100 00
Old Lyme, 1st Cong. ch. and so. 35 00
New London, 1st Ch. of Christ, 20 25
Norwich, Broadway Cong. ch. and so., 105.87; 1st Cong. ch. and so. (of wh. 100 to const. HERBERT L. YERRINGTON, H. M., and 50, with other dona. from Lewis A. Hyde, to const. JESSIE ELIZABETH HYDE, H. M.), 175, 280 87—436 12
Tolland county. E. C. Chapman, Tr.
Columbia, Cong. ch. and so. 76 75
Coventry, 1st Cong. ch. and so. 25 00
Hebron, 1st Cong. ch. and so. 27 50
Mansfield, 2d Cong. ch. and so. 12 00—141 25
Windham county.
Killingly, Dayville Cong. ch. and so. 6 71
Putnam, 2d Cong. ch. and so., 21.90; A friend, 15, 36 90
Woodstock, 1st Cong. ch. and so. 47 85—91 46
2,707 78

Legacies. — New Haven, Mrs. Sarah M. Woodford, to const. BENJ. T. DUDLEY, H. M., by Mrs. A. D. Lee, Ex'x, 561 80
3,269 58

NEW YORK.

Berkshire, 1st Cong. ch. and so. 68 00
Brooklyn, Cent. Cong. ch., for two Bible readers in Madura, 36; Park Cong. ch. and so., 10.63, 46 63
Gloversville, Cong. ch. and so. (of wh. Mrs. U. M. Place, 100), 271 50
Groton, Mrs. Wealthy C. Barrows, 101 00
Hempstead, John D. Fish, 50 00
Ithaca, 1st Cong. ch. and so. 55 32
Maine Village, Cong. ch. and so. 17 00
Moravia, 1st Cong. ch. and so. 26 88
New York, Olivet Ch. Miss'y Assoc., for Olivet Day School, Turkey, 24.50; Anson Phelps Stokes, for Industrial School, Samokov, 50; J. M. Andrews, 15; Z. Stiles Ely, for Industrial School at Samokov, 10; P. C., for do., 5; Charles T. Kilborne, 50 cents, 105 00
North Granville, Rev. Albert C. Reed, 2 00
Patchogue, Cong. ch., Mrs. E. P. Smith, 10 00
Penn Yan, Chas. C. Sheppard, 1,000 00
Port Leyden, Cong. ch., 8; do., Woman's Miss'y Soc., 9, 17 00
Sinclairville, E. Williams, 3 00
Syracuse, A friend, 50 00
West Brook, Plymouth Cong. ch. and so. 2 72
Woodville, Cong. ch. and so. 12 29--1,838 34
Legacies. — New York, Sarah Burr, by John H. Riker and Sam'l Riker, Ex's, 20,000; less expenses, 500, 19,500 00
21,338 34

NEW JERSEY.

Closter, Cong. ch. 12 10
Short Hills, Wm. R. Bliss, 25 00
Summit, Central Cong. ch. 50 00——87 10

OHIO.

Castalia, 1st Cong. ch. and Sab. sch. 5 56
Columbus, Eastwood Cong. ch. 15 65
Cuyahoga Falls, Cong. ch. 6 37
Kent, Cong. ch. 27 00
Mansfield, 1st Cong. ch., to const. Rev. SIDNEY STRONG, H. M. 161 37
Oberlin, 2d Cong. ch. 208 50
Rockport, Cong. ch. 12 00
Saybrook, Cong. ch. 12 50
Strongsville, 1st Cong. ch. 10 00--458 95

ILLINOIS.

Alton, Church of the Redeemer, 39 30
Carpenterville, Cong. ch. 2 57
Chicago, 1st Cong. ch., 100; South Park Cong. ch., 24; U. P. Cong. ch., m. c., 5.78; South Ger. Cong. ch., 4; Two friends, 50, 183 78
Earlville, Cong ch., 14; J. A. D., 50, 64 00
Evanston, 1st Cong. ch. (of wh. L. H. Boutwell, 50, to const. Rev. NATHAN H. WHITTLESEY, H. M.; A. K. Brown, 100, to const. Mrs. HARRIET NEWELL WHITTLESEY, H. M.), to const. MARY POOLE (Osaka, Japan), A. K. BROWN and H. W. CHESTER, H. M.), 461 10
La Moille, Cong. ch. 20 90
Moline, 1st Cong. ch. 5 00
Oak Park, 1st Cong. ch. 132 79
Payson, Cong. ch., 6; J. K. Scarborough, 200, 206 00
Ridge Prairie, St. John ch. 10 00
Somohauk, Ladies' Miss. Soc. 3 85
Waukegan, Ger. Cong. ch. and Sab. sch., for Japan, 20 00--1,149 29

MISSOURI.

Kansas City, 1st Cong. ch. 400 66
Springfield, Rev. Charles E. Harwood and daughter Agnes, to const. EDWARD C. HARWOOD, H. M. 125 00
St. Louis, Pilgrim Cong. ch. 200 00--725 66

MICHIGAN.

Detroit, Mission Sab. sch., by M. H. P., for native agency in Shantung, 20 00
East Gilead, Rev. L. Curtiss, 1 50
Olivet, Cong. ch. 25 00
St. Joseph, By J. V. Hickmott, add'l, 2 92——49 42

WISCONSIN.

Beloit, A friend, 10 00
Depere, Cong. ch. 20 00
Fox Lake, Cong. ch. 11 75
Janesville, 1st Cong. ch. 60 00
La Cross, 1st Cong ch. 70 00
Lake Mills, Cong. ch. 1 75
Menasha, Cong. ch. 44 85
New Richmond, Cong. ch. 50 00
Plymouth, Cong. ch. 6 00
Waukesha, Cong. ch. 38 00——312 35

IOWA.

Chester Centre, Cong. ch. 10 46
Davenport, Ger. Cong. ch. and Sab. sch. 10 00
Eldora, Cong. ch. 34 05
Grinnell, Cong. ch. 21 25
Marion, 1st Cong. ch. 24 00
Montour, Cong. ch. 41 07
Nashua, Cong. ch. 13 59
Onawa, Cong. ch. 5 80
Percival, Cong. ch. 3 25
Waverly, Cong. ch. 6 85——170 32

MINNESOTA.

Glyndon, Cong. ch. 13 40
Minneapolis, Plymouth Cong. ch., 220.76; 1st Cong. ch., 42.63, 263 39
Northfield, Cong. ch. 146 67
Sauk Rapids, Cong. ch. 1 00——424 46

KANSAS.

Council Grove, Cong. ch., m. c. 3 00
Firmis, Della Washburn, 5 00
Paola, Cong. ch. 20 91
Sabetha, Cong. ch. 13 00
Stafford, Cong. ch. 2 15
Wakefield, Cong. ch. 15 80——59 86

NEBRASKA.

Columbus, Cong. ch. 11 34
New Hope, Ger. Cong. ch. 5 00——16 34
Legacies. — York, Mrs. Sarah I. Spees, by E. B. Geer, 50 00
66 34

ARKANSAS.

Fort Smith, "Well-wisher" for Turkish Missions, 2; for Japan, 2, 4 00

CALIFORNIA.

Alameda, Cong. ch. 31 94
Oakland, 1st Cong. ch., 67.25; Ply.-ave. Cong. ch., 6.25, 73 50
Rio Vista, Cong. ch. 15 25
San Francisco, Mrs. M. Skey, 5; Mr. and Mrs. G. W. Skey, 5, 10 00——130 69

OREGON.

East Portland, Cong. ch. 17 55

COLORADO.

Denver, 1st Cong. ch. 68 50
Julesburg, Cong. ch. 2 23——70 73

DAKOTA.

Alexandria, Cong. ch. 5 30
Emery, Cong. ch. 1 60
Grand Forks, Plymouth Cong. ch. 48 11——55 01

TEXAS.

San Antonio, ——, 3 00

DOMINION OF CANADA.

Province of Quebec, Amer. Presb. ch. Benev. Fund, 400 00

FOREIGN LANDS AND MISSIONARY STATIONS.

China, Taiku, Rev. D. H. Clapp, 15; Rev. J. B. Thompson, 10, 25 00
Sandwich Islands, Honolulu, L. B. C., 10; Mrs. R. H. Hitchcock, 10, 20 00——45 00

MISSION WORK FOR WOMEN.

FROM WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, *Treasurer.* 13,255 72

Of which $1,000 for Kobe Training school; 78 for Adana Boarding school; and 59.03 for Miss Fletcher's school, Ponape.

MISSION SCHOOL ENTERPRISE.

MAINE. — Portland, 2d Parish, Chinese Class for Hong Kong, 10 00
NEW HAMPSHIRE. — Greenland, Cong. Sab. sch., 18; New Ipswich, Children's 25th Annual Fair, 7.50; Temple, Cong. Sab. sch., 11.42, 36 92
MASSACHUSETTS. — Amherst, 2d Cong. Sab. sch., 4; Westfield, 2d Cong. ch. and so., 46.44, 50 44
NEW YORK. — Buffalo, Y. P. S. C. E. of 1st Cong. ch., 10; Sherburne, Cong. Sab. sch., 26.09, 36 09
NEW JERSEY. — Bergen Point, Reformed Ch. Sab. sch., for students in Aintab College, 50 00
PENNSYLVANIA. — West Spring Creek, Cong. Sab. sch. 1 13
NORTH CAROLINA. — Wilmington, Willing Workers, for a girl in care of Miss Jillson, 10 00
OHIO. — Cuyahoga Falls, Cong. Sab. sch., 11.83; Medina, Y. P. S. C. E. of Cong. ch., 10.63, 22 46
ILLINOIS. — Central Park, Ger. Pilgrim Cong. Sab. sch., 30 cents; O'Fallon, Cong. Sab. sch., 2.50, 2 80
MINNESOTA. — Owatonna, Y. P. S. C. E. 7 50
KANSAS. — Wakefield, Sab. sch. mission-box, 11; A friend, 1, 12 00
239 34

COLLECTED BY REV. L. S. GATES, FOR BUILDING IN MARATHI MISSION, ADDITIONAL.

MASSACHUSETTS. — Ashfield, Cong. ch. and so. 9 35
Chesterfield, A friend, 5 00
Greenfield, 2d Cong. ch. and so. 7 00
Shelburne Falls, Cong. ch. and so. 8 77
West Boylston Cong. ch. and so. 13 57
Worcester, Union Cong. ch. and so. 22 00
CONNECTICUT. — East Hartland, Cong. ch. and so. 8 88
74 57

CHILDREN'S "MORNING STAR" MISSION.

NEW HAMPSHIRE. — Campton, Cong. Sab. sch. 1 00
MASSACHUSETTS. — Great Barrington, Cong. Sab. sch., 20; Hubbardston, Cong. ch. and so., 2; Lawrence, So. ch., children's meeting, 2, 24 00
CONNECTICUT. — Deep River, Cong. Sab. sch., 12.50; Norwich, 1st Cong. Sab. sch., 20.54, 33 04
NEW YORK. — New Haven, Cong. Sab. sch., 4; Owego, Cong. Sab. sch., 10, 14 00
VIRGINIA. — Herndon, Cong. Sab. sch. 5 00
OHIO. — Columbus, Eastwood Cong. Sab. sch., 7.15; Greve, Try U. Sab. sch., 2.72; Mansfield, Cong. Sab. sch., 10, 19 87
ILLINOIS. — Chicago, U. P. Cong. Sab. sch., 100 00
MICHIGAN. — Hancock, J. G. Johnston, 2.50; Otsego, Children of Cong. ch., 25, 27 50
WISCONSIN. — Lake Mills, Cong. Sab. sch. 2 50
IOWA. — Muscatine, Ger. Cong. Sab. sch. 7 00
MINNESOTA. — Minneapolis, Plymouth ch. 1 00
ARKANSAS. — Fort Smith, A little child, proceeds of lettuce seeds, 10
235 01

Donations received in October, 28,000 52
Legacies received in October, 20,411 80
48,412 32

Total from September 1 to October 31, 1887: Donations, $49,802.83; Legacies, $28,978.06 = $78,780.89.

CONTRIBUTIONS FOR SUFFERERS' RELIEF FUND FOR FAMINE IN TURKEY.

MAINE.

Bangor, Rev. C. J. H. Ropes, 15; Bangor Branch Ladies' Aux. Soc., 11.12; Rev. D. S. Talcott, 5, 31 12
Boothbay, A. M. and E. D. Thorp, 3 00
Machias, Centre-st. Cong. ch. 3 00
Minot Centre, Friends, 9 70
Portland, High-st. Cong. ch. and so. 20 00
South Berwick, Cong. ch., A lady, 10 00
Union, F. V. Norcross, 5 00——81 82

NEW HAMPSHIRE.

Claremont, Mrs. E. Vaughan's Sab. sch. class, 12.03; Miss S. Bond's Sab. sch. class, 1.64, 13 67
East Derry, Cong. ch. and so. 40 00
Exeter, A friend, 11 50
Grafton, ———, 5 00
Greenland, ———, 20 00
Hanover, Dr. William T. Smith, 8 00
Hopkinton, Dr. and Mrs. G. H. Powers, 5 00
London, A. J. Price, 10 00——113 17

VERMONT.

Beebe Plain, L. N. Collier, 1 25
Bristol, D. Bosworth, 5 00
Burlington, Y. P. S. C. E. of 1st Cong. ch. 6 81
Hartford, Norman Newton, 1 00
North Bennington, Mr. and Mrs. H. D. Hall, 5 00
Williston, Cong. ch. and so. 1 00
Woodstock, G. E. S. 1 00——21 06

MASSACHUSETTS.

Amherst, Mrs. H. D. Fearing, 5; Mrs. Sarah L. Woodin, 1, 6 00
Auburndale, Friends, for Jebel-Toor region, Eastern Turkey, 20; A friend, 3; A Sab. sch. class, 2; A friend, 1, 26 00

Boston, Highland Cong. ch., 16.07; A friend, 10; Mrs. A. Carlton, 5.50; Arthur Bradley, 3; Sympathizer, 1; A friend, 50 cents, 36 07
Brookline, "E. P." 25
Cambridge, Two sisters, 10; F. H., 5; J. H. B., 5, 20 00
Cambridgeport, A pilgrim, 1 00
Chatham, A. 1 00
Chelmsford, Central Cong. ch. 12 00
East Hampton, Emily Mission Circle, 12 40
Fiskdale, Baptist Sab. sch. 3 40
Hatfield, Cong. ch. and so. 25 00
Lexington, C. H. 5 00
Longmeadow, T. P. C. 1 00
Lowell, Pawtucket Cong. ch., 3.60; Kirk-st. ch., Two friends, 3, 6 60
Ludlow, Union ch. Sab. sch., 10; John E. Stevens, 1, 11 00
Malden, Mrs. E. A. K. 1 00
Monterey, ———, 5 00
New Bedford, Mrs. Benj. Irish, 50 00
Newton Centre, Lucy Davis, 5 00
Nobscot, Mrs. E. A. McLearn, 5 00
North Brookfield, A friend, 2 50
Pittsfield, 1st Cong. Sab. sch. 10 00
Plainfield, A friend, 5 00
Roxbury, A widow, 1; W. H. H., 1, 2 00
South Framingham, A member of Cong. ch. 100 00
Spencer, M. C. 15 00
Springfield, Collection in 1st Ch., Oct. 5 (274.62, less 100 ack'g'd from a member of Cong. ch., So. Framingham, Mass.), 174.62; Collection in 1st Ch. at communion, 258.45; South ch., do., 105; Hope ch., do., 56; Olivet Cong. ch. and so., 29.70; South Cong. ch. and so., 12; H. M., 100; A friend, 2; A friend, 2; A friend, 1, 740 77
West Boylston, Cong. ch., Woman's Board Aux. 7 00
West Bridgewater, Mrs. Mary A. Bartlett, 1 00
Westfield, Mrs. S. C. Rand, 50 00
West Newbury, 1st Cong. ch. and so. 8 00
Winchester, I. K. Clapp, 10 00
Worcester, Friends in Union ch. 4 00—1,187 99

RHODE ISLAND.

Providence, Pilgrim Cong. ch., 5; Pilgrim F. M. C., 7.50, 12 50

CONNECTICUT.

Goshen, M. A. R. 2 00
Hartford, Wethersfield-ave. Cong. Sab. sch., 8.16; A friend, 5, 13 16
New Britain, 1st Cong. Sab. sch., primary department, 5; Kate H. Stanley, 25, 30 00
New Haven, R. R. Fares, 3.50; A friend, 2, 5 50
Newington, Cong. ch. and so. 25 00
Plymouth, W. W. Bull, 25 00
Taftville, James Allen, 2 00
Thomaston, L. J. Holts, 1 00
Winthrop, Mercy A. Hall, 2 00—105 66

NEW YORK.

Aquebogue, J. W. Downs, 5 00
Brooklyn, Two sisters, 2 00
Clifton Springs, Mrs. Anna R. Eaton, 3 00
Cortland, H. Lyman, 2 00
East Norwich, William McKay, 5 00
Himrods, Mrs. G. S. Ayres, 5; Mrs. C. B. Stone, 5, 10 00
Hopewell Junction, Rev. C. H. Polhemus, 5 00
Mooers, Mrs. Pfieffer, 1; Mrs. E. A. C. Shedden, 1, 2 00
New York, West Farms Reformed ch. Sab. sch., 7.25; Mrs. William Lambert, 10; Z. Stiles Ely, 10; M. E Mead, 2; C. Smith, 1; Wm. Arnot Mather, 50 cents, 30 75
Richford, Anon. 50
Richmond, ———, 1 00
Sherburne, A friend, 15; Friends, 7.50, 22 50—88 75

NEW JERSEY.

Bordentown, L. Bewkes, 2 00
Bridgeton, F. E. W. Hayden, 2 50
Orange, St. Cloud Presb. ch., Mission Band, 4.50; A friend, 5, 9 50
Paterson, A friend, 1 00
Trenton, Mrs. James Moses, 5 00—20 00

PENNSYLVANIA.

Allegheny City, Mrs. Cordelia Kennicott, 10; Adeline Boyden, 10, 20 00
Lansdale, Laura Van Fossen, 1 00
Lock Haven, G. B. Perkins, 2; Lucy R. Perkins, 1, 3 00
Philadelphia, Falls of Schuylkill Baptist Church, 16 00
Scranton, Mrs. C. L. S. Dickson, 1 00—41 00

DISTRICT OF COLUMBIA.

Washington, Fifth Cong. ch. 12 00

WEST VIRGINIA.

Charleston, Friends, 3 00

SOUTH CAROLINA.

Cheraw, Two ladies, 2 13
Columbia, Mrs. John M. Daniels, 1 00—3 13

INDIANA.

Richmond, Sarah J. Clark, 5; D. Clark, 5, 10 00

OHIO.

Cincinnati, A friend, 2 00
Claridon, a friend, 5 00
Cleveland, Rev. J. M. Fraser, 50; P. M. Ozanne, 10; T. and J. F., 2, 62 00
Kelley's Island, Cong. ch. 30 00
Kent, Cong. ch. 15 07
Lenox, Cong. ch. Woman's Miss'y Soc. 5 00
Mansfield, ———, 25 00
Oberlin, Rev. and Mrs. George Clark, 10; J. L. Burrell, 10; Mrs. L. G. B. Hills, 5; F. F. Jewett, 5, 30 00
Painsville, S. P. Parsons, 2 00
Syracuse, Rev. William Edwards, 4 99
Venice, Daniel Heimlich, 2 00—183 06

ILLINOIS.

Chicago, Friends, by John Martenson, Editor "Chicago Bladet," 239.03; Friends, by A. Halner, Editor "Missions-Vannen" 22.27; Lincoln Park ch., "The Lamplighters," 8.16; Mrs. Mary H. Sargent, 1, 270 46
Geneva, Cong. ch. 2 00
Marseilles, 1st Cong. ch. balance, 1 00
Norwood, James D. Lytle, 4 00
Oneida, ———, 3 46
Park Ridge, A friend, 2 50
Peoria, "The Mission Builders" of 1st Cong. ch. 3 00
Plainfield, A friend, 5 00
Prospect Park, L. L. Lloyd, 1 00
Rockford, Thomas D. Robertson, 25 00
Sublette, Cong. ch. 1 25—318 67

MICHIGAN.

Clinton, H. R. Williams, 1 00
Detroit, Trumbull-ave. Cong. ch., 12; Mt. Hope Sab. sch. 3.50; Frances C. Wright, 6, 21 50
E Saginaw, Mrs. John S. Maclean, 5 00
Mattawan, 1st Cong. ch. 2 50
Muskegan, Ladies in Norwegian Miss'y ch. 25 00—55 00

IOWA.

Fayette, A mite from a farmer's family,	2 00	
Independence, A little girl,	4 47	
Madison co., Cong. ch.	3 50	
McGregor, J. H. Ellsworth,	5 00	
Oskaloosa, Mrs. R. L. Turner,	1 00	15 97

WISCONSIN.

Beloit, 2d Cong. ch., "special," 15.20; "Children — cash," 1.75,	16 95	
Fulton, "To the fund,"	2 00	18 95

KANSAS.

Brookville, Friends,	3 25	
Council Grove, Cong. ch.	10 00	
Manhattan, 1st Cong. ch.	37 00	50 25

MINNESOTA.

Kerkhoven, Mission Assoc.	6 50	
Minneapolis, Plymouth Cong. ch., 23.84; 1st Cong, ch., add'l, 1,	24 84	
Rushford, A friend,	5 00	36 34

DAKOTA.

Deadwood, Wm. Selbie,	50 00	
Vermillion, ——,	5 00	55 00

CALIFORNIA.

Antioch, W. R. Young,	1 00	
Clarksville, A friend,	10 00	
Elsinore, Miss M. H. Foot,	4 00	
Fort Jones, J. Titcomb,	3 00	
Litton Springs, Friends,	15 25	
Mendocino City, A member of Presb. ch.	10 00	
Oakland, Miss Atherstone's Sab. sch. class, 5; Friends, 5.50; Rev. Geo. Mooar, 5; Rev. J. A. Benton, 5; Lucy Mooar, 1.	21 50	
Pasadena, J. W. K.	1 00	
Selma, J. G. S. Arrants,	5 00	
Suisun, Mrs. C. J. King,	10 00	80 75

MEXICO.

Chihuahua, Friends,		23 00

JAPAN.

Kyoto, By Rev. D. W. Learned,		1 55
		2,538 62
Previously received,		13,007 78
		15,546 40

FOR SUFFERERS BY FIRE AT ZEITOON.

NEW HAMPSHIRE.

Lake Village, Miss M. E. Price,	5 00	
Stratham, Cong. ch.	5 00	10 00

VERMONT.

North Bennington, Mr. and Mrs. H. D. Hall,		5 00

MASSACHUSETTS.

Amherst, Mrs. W. A. Stearns,	10 00	
Auburndale, A friend,	1 00	
Boston, a lady,	50 00	
Framingham, A few ladies in Plymouth Church for use of Miss C. Shattuck,	25 00	
Haverhill, Algernon P. Nichols,	100 00	
Lee, 1st Cong. ch. and Sab. sch.	100 00	
Longmeadow, T. P. C.	1 00	
Newburyport, Elizabeth T. Titcomb, 1; L. B. Hale, 1,	2 00	
Newton Centre, Mrs. and Miss Cousens,	5 00	
North Brookfield, A friend,	2 50	
Roxbury, Mrs. Mary W. Porter,	5 00	
South Braintree, J. B. Sewell,	10 00	
Walpole, Mrs. E. P. Stetson,	20 00	
Ware, Gamaliel Marsh,	5 00	
Westfield, Mrs. S. C. Rand,	50 00	
Worcester, Amicus,	1 00	
——, M. C.	15 00	402 50

RHODE ISLAND.

Barrington, Mrs. Geo. T. Baker, 1; Miss H. B. Smith, 1,	2 00	
Providence, Dr. Annie W. Hunt,	1 00	3 00

CONNECTICUT.

Brooklyn, Mrs. A. B. Woodbridge, 10; Wm. Woodbridge, 10,	20 00	
Farmington, Cong ch. and so.	15 00	
Hartford, A friend,	1 00	
Suffield, Eloise C. Loomis,	1 00	
Windsor, A friend,	10 00	47 00

NEW YORK.

Catskill, Doane,	10 00	
Sherburne, Friends,	7 50	17 50

PENNSYLVANIA.

Easton, A. Ballard,	3 00	
Erie, Cash,	2 00	5 00

MAINE.

Portland, State Reform School, Three ladies,		5 00

SOUTH CAROLINA.

Cheraw, Two ladies,		2 12

OHIO.

Cincinnati, Betsey E. Aydelott,		15 00

ILLINOIS.

Du Quoin, ——,	5 00	
Plainfield, A friend,	1 00	
Ridge Prairie, And. Kern,	2 00	8 00

MICHIGAN.

Detroit, Rev. Jeremiah Porter and wife,		10 00

MINNESOTA.

Duluth, A friend,		5 00

IOWA.

Farmington, M. H. Cooley,		1 00

WISCONSIN.

Delevan, ——,	25	
Rosendale, C. H. Scribner,	5 00	5 25

ARKANSAS.

Fort Smith, "Well-wisher,"		1 00

KANSAS.

Neosho Falls, S. B. Dyckman,		1 00

CALIFORNIA.

Fort Jones, I. Titcomb,		2 00

CANADA.

Montreal, "F."		5 00
		550 37
Less Cablegram,		1 30
		549 07
Previously received,		66 00
		615 07

For Young People.

THE ROMANCE OF HERMANNSBURG AND ITS MISSIONS.

We reproduce this true story for the sake of the many hundreds of young Christians now fitting themselves for missionary work at home and abroad, to whom it is not familiar.

Hermannsburg is a quiet German village lying upon the bosom of the wide, wild Lüneburg Heath, whose long swelling lines of summer bloom roll away unbroken for miles until lost in a wood, or shut in by an oak-crowned hill or a reach of bright green meadow.

In 1848 Louis Harms became, by the death of his father, the sole pastor of the parish. He had been born and brought up there, and he loved the Heath and the village "with body and soul." He was a great reader, an original thinker, and an eloquent speaker; and had besides an overflowing humor and shrewd common sense. And though he had had a thorough university education, he lived among the simple people as one of themselves, like a father or a brother. His deep and constant communion with the Lord Jesus and the indwelling life of the divine Spirit made him a power with God and with men. Under the impulse of his faith and fervor the people awakened to a new life.

Hermannsburg was soon a Christian village indeed. Every house had family worship, and no one was absent from church except from sickness. The laborers had prayers in the fields, and their country ballads were exchanged for the grand old German hymns. Poverty and drunkenness disappeared and a great joy filled the place.

Now came the natural result of a quickened spiritual life. Faith and self-surrender asked for work to do, and love reached out in pity for the lost, and in obedience to Christ's command, a mission to the heathen was proposed in 1849. Twelve villagers offered themselves. A house was set apart for their training, and Mr. Harms's brother, also a clergyman, took charge of them. The course of

instruction extended over four years, and meanwhile the candidates worked daily, "partly for health, partly that they might do something for their own support, and partly that they might remain humble." As to the spirit in which they were to study, Mr. Harms exhorted them to pray diligently. "I do not mean your common prayers only," he said, "but diligently in your own room, daily, daily for the Holy Spirit. Remember Luther's saying: 'Well-prayed is half-learned.'"

The wish of some young sailors to join this mission band as colonists, suggested to the Hermannsburg peasants that they might themselves go out in a colony. And now came the money question. "Then," said Harms: "I knocked diligently on the dear God in prayer." One of the sailors said: "Why not build a ship and you can send as often as you will?" But the money! "I prayed fervently to the Lord," said Harms, "and as I rose up at midnight from my knees, I said, with a voice that almost startled me in the quiet room: *Forward now in God's name.*"

Mr. Harms now sent a brief report of his plans to two country newspapers, and money came in from all quarters. A brig was built at Harburg and the colonists were made ready. There were eight of them and eight missionaries. Smiths, tailors, carpenters, shoemakers, coopers, were fitting out their ship. The women and girls knitted with marvelous swiftness. The farmers brought in their loads of buckwheat and rye, and stripped their orchards for the vessel; while hens and pigs accumulated as if for a show. The very Heath paid tribute in brooms. When all was ready a farewell service was held, at which the sixteen stood up and sung together the hero-psalm, *Ein feste Burg ist unser Gott.* And on the twenty-eighth of October, 1853, their mission ship *Candace* sailed for Africa. Three weeks afterward twelve new candidates took their places in the training house, to be ready for the next voyage.

The *Candace* carried her passengers to Port Natal, or Durban, in South-eastern Africa, the same port at which all our American missionaries, among the Zulus, land. A picture of Durban, as seen from the Botanical Gardens near by, is given on the next page. In the interior of the colony of Natal, which is under British rule, the Hermannsburgers bought 6,000 acres of land not far from Pieter Maritzburg, built permanent dwellings, and called the settlement New Hermannsburg. The English government soon became friendly, giving them 3,000 more acres, and offering 6,000 to any new mission station. The missionaries held all in common and soon settled to their work among the Zulus.

On her second voyage, in 1856, the *Candace* landed fifteen more colonists in Natal, and in 1857 no less than forty-four persons, twelve of them missionaries, left the Old Hermannsburg for the New.

At the end of seven years there were one hundred of these settlers at eight stations in the eastern part of Natal, and fifty heathen had been baptized. Pastor Harms died in 1865, but his work was carried on by his brother until 1885, and since then by his nephew, Egmont Harms. In 1885 their South African mission, which had spread into Basutoland, numbered 51 stations, 60 missionaries, and 10,336 converts!

The Hermannsburgers had also undertaken a mission in India, where, in 1885, they had ten stations, eleven missionaries, twenty-seven helpers, and over

A VIEW OF DURBAN, NATAL.

800 baptized pastors. They have more recently begun work in New Zealand and Australia. They have given up the plan of sending out colonies,

and of a community of goods among missionaries and of a missionary ship. But their pastor is still sole director, and their work is still carried on by peasants trained in their own village and is supported by their labor, faith, and prayer. Each of the 11,000 Hermannsburg communicants lays annually a gift on the

ZULU WARRIORS WITH SHIELD AND ASSEGAI.

communion table. Plain yeomen have handed in 500 crowns, and some have given their all.

In addition to these sources of supply, Pastor Harms began in 1854 to publish a missionary magazine which has had great success. It was a quaint, informal exchange of letters between Old and New Hermannsburg, keeping them in full sympathy and acquaintanceship in the most easy and friendly way. This has also proved an efficient method of arousing the interest and keeping up the gifts of others who feel the impulse of this living faith and work.

Such glorious things can Christians do, such results may be expected, when a whole church has "a mind to work."

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